

Chapter 2: The Spiritual Realm in Psychology

Religion and spirituality (R-S) are positively associated with overall health, including people's psycho-socio-emotional health. Both the African and the Eastern perspectives are taken into consideration in the analysis of R-S for a more comprehensive outlook. A bird's-eye view of the stage-theory of spiritual identity is provided, along with the historical background of R-S. Demarcating the line between spirituality and religion is a herculean task, which is further expanded on here. This challenge is the origin of many controversies. Prior to looking at spiritual intelligence, several aspects of spirituality are explained, such as the theories underlying spiritual development and the types and models of spirituality. Spiritual intelligence is explained through various theories, and a discussion of the subscales of the proposed questionnaire (the MSIS-1) is also provided.

2.1 A panoramic view of spirituality

This chapter looks at spirituality and spiritual intelligence from various angles. Several studies have stated that spirituality or religiosity influences a person's general adaptive functioning—that is, on his or her physical health (Smith & Harkness, 2002; Brown et al., 2013). Reeves, Beazley, and Adams (2011) reported that out of more than 700 studies on the link between religion and mental health, almost 500 showed a purposeful relationship between the two variables (Peres, Moreira-Almeida, Nasello & Koenig, 2007; Verno, Cohen & Patrick, 2007; Koenig, 2008; Brown et al., 2013). Correlational studies have illustrated a positive relationship between religious belief and wellbeing, contentment, life satisfaction, hope, optimism, purpose and significance in life, higher self-worth, more social support, less solitude, lower incidence of suicide, and fewer positive opinions towards suicide (Bonelli

& Koenig, 2013; Koenig, 2009), less anxiety, less psychosis, and fewer psychotic propensities (Koenig, 2009), lower incidence of substance use and abuse (Bonelli & Koenig, 2013; Koenig, 2009), less delinquency and criminal activity, and more conjugal stability and fulfilment (Reeves, Beazley & Adams, 2011). Inzlicht, McGregor, Hirsh, and Nash (2009) found that religious convictions were linked to decreased activity in the anterior cingulate cortex (ACC), a cortical system engaged in self-regulation and handling anxiety (as cited in Scarlett & Warren, 2010). Positive religious coping was associated with greater mental wellbeing and lower levels of depression among sexual assault survivors (Ahrens, Abeling, Ahmad & Hinman, 2010). Furthermore, having a religious affiliation and being part of a faith community was viewed as a significant factor of a person's recovery¹ (Leamy, Bird, Le Boutillier, Williams & Slade, 2011; Nelson, 2009).

However, Park and Slattery (2013) underlined the restrictions of such studies as correlational, cross-sectional, and tainted by confounding factors (Brown et al., 2013). Nevertheless, Park and Slattery (2013) argued that the prevalence of evidence indicated that some features of religiousness and spirituality were related to some characteristics of mental health. R-S is a profoundly embedded construct in various cultures (Hoogestraat & Trammel, 2003; Tyler, 1987, as cited in Nelson, 2009). An etic framework supposes that all religions have similar characteristics which could be analysed as universal traits, while an emic model would look at the uniqueness of each religion in a specific situation (Nelson, 2009). The significance, position, and scope of spirituality seem to have superseded religion as a broader-functioning term (Rovers & Kocum, 2010; Hood, Hill & Spilka, 2009). Tacey (2004) and Woodhead and Heels (2004, as cited in Coyle, 2008) observed that a spiritual revolution marked the swing in interest away from religion and toward spirituality.

¹ Personal recovery is defined as a profoundly personal, unique process of altering one's attitudes, values, feelings, goals, skills and/or roles and includes a style of life that is optimistic and satisfying even with the restrictions caused by illness (Anthony, 1993 as cited in Leamy et al., 2011).

The African viewpoint suggests that the human and the divine are connected in some way, and reference is made to spiritual manifestation in the physical human body (Richards, 1990, as cited in Brunal, 2011). Brunal (2011) summed up spirituality in six constituents: it is a lifetime voyage; all beings are divine; a connection with a higher force; the interconnectedness among all humans and also among living and non-living things; and an epistemology which includes body and soul. According to Wheeler, Ampadu, and Wangari (2002), spirituality must be integrated and prioritised in the lifespan development of the people of Africa and the African diaspora for these theories to be relevant and applicable. Spirituality forms a fundamental part of the lives of people of African descent (Wheeler et al., 2002). For instance, in Afro-Caribbean society, Black women were compared to 'donkeys' (p. 75), but through spirituality they were elevated and honoured as the incarnation of the sacred (Hurstun, 1990, as cited in Wheeler et al., 2002). Adyanga (2011) espoused an African perspective towards spirituality, defining it as incorporating the 'connectedness to the land, people, spiritual world, and to the greater community' (p. 114), together with a profound sense of duty for values and customs. Estanek (2006, as cited in Adyanga, 2011) viewed spirituality as the inner unified self and the connection among all humans. Jagire (2011) portrayed spirituality as an internal life, insight, and generosity of the spirit, being, and soul, which all strive for the welfare and security of the community. African spirituality was constructed on the harmony of Africans. The culture is one of 'unity, communalism, and hospitality' (Jagire, 2011, p. 188). African spirituality was upheld through oral stories, dreams, words of wisdom, and the preserving of relations with the ancestors (Jagire, 2011).

The tracks to spirituality were numerous and were supported in different beliefs, such as that in an ultimate reality in Hinduism (Ho & Ho, 2007). The Eastern or Hindu perspective, a more 'intuitive and integrating' (Viljoen, 2003, p. 501) viewpoint, started off from a religious and metaphysical custom. The goal of this standpoint is to gain knowledge of the soul and self-realisation. Contrary to the Western

individualised self, the Hindu perspective proposed a ‘familial self’ (p. 501) which emphasises the other and a ‘spiritual self’ (p. 501) which transcends the self (Viljoen, 2003). The immortal soul, or *atman*, is the real self and is part of *brahman*, the ultimate reality, which is different from the ephemeral manifestation of the ego, or *jiva*. It is posited that the ‘cosmic-spiritual’ (p. 319) dimension requires that reincarnations happen until the atman realises its oneness with Brahman (Ai, Kastenmüller, Tice, Wink, Dillon & Frey, 2014). Jung (1970) and Ai (2000) noticed that Hinduism, like Buddhism, underscores a more abstract interpretation of the soul’s voyage in an afterlife with an understanding that people’s paths tie the present life and an afterlife through virtuous conduct and practices (as cited in Ai et al., 2014). Viljoen (2003) mentioned that the Vedanta school of thought refers to stages of life similar to religious and psychological stages. Hacker (2006) described the stages as *brahmacārin*, (learning stage), *gṛhastha* (marriage), *vānaprastha* (preparation to leave worldly activities), and *pārvīrājaka* (renunciation). The focus of the Eastern views is cordial connection with other humans, society, nature, and the cosmos (Brahman).

Jung (1933, as cited in Elkins, 1995) was the first psychologist to underline the significance of the soul and to make it a primary psychological construct. Spirituality was intrinsic to humans’ ontological structure, which is manifested through archetypes (Sorajjakool, 1998). Jung (1933) portrayed the goal of life as spiritual in nature (Sorajjakool, 1998). Furthermore, Jung (1933) viewed the spiritual aspect as an invisible factor within the unconscious, which leads people towards the search for God/Gods (Sorajjakool, 1998). Spirituality is described as a ‘fuzzy’ term (Spilka, 1993, as mentioned in Zinnbauer et al., 1997, p. 549). Dillon and Wink (2003) operationally define spirituality in terms of the significance of non-institutionalised religion or non-tradition-focused beliefs and practices in the person’s life. Multiple definitions of spirituality have proliferated in the increasing number of studies on the subject (Rovers & Kocum, 2010). Scarlett and Warren (2010) have restricted the definition of the term to the act of being subservient to

something regarded as sacred, a higher power, or something worthy of devotion. Zinnbauer et al. (1997) added that popular spirituality consists of components such as angels, crystal powers, psychic readings, and 'evangelical or Pentecostal religious experiences' (p. 550). Spirituality is a practical, more intrinsic element of religion, while the latter is a more essential, extrinsic aspect (Pargament, 1999, as cited in Marler & Hadaway, 2002). Pargament (1999) defined spirituality as a quest for meaning, for oneness, and as a means to rise above the limits of human existence. Aponte (1996, as cited in Bacchus & Holley, 2005) described spirituality as the core of life choices. Walsh (1998, as cited in Bacchus and Holley, 2005) viewed spirituality with transcendent beliefs and customs. Sutherland (n.d., as cited in Carr, 2000) depicted spirituality as independent of religion and described it as the interaction of people with their personal depths and transpersonal activity with the purpose of unifying with the higher self.

Coffey (2002) claimed that spirituality was neither an affective component nor was it a 'quantitative construct' (p. 32), but had qualitative demarcation. 'Transformative spirituality' denotes the departure from the personal experience and the move into the realm of a collective consciousness, then into the 'aesthetic or sacred' (Bateson, 1980, as cited in Coffey, 2002, p. 32). Afrocentric scholars have defined spirituality as the vital power which stimulates and links people to the rhythms of the universe, nature, their ancestors, and their community (Wheeler et al., 2002). Carroll (2001) recognised that spirituality could be seen as the heart and soul of self-development, or as one dimension linked with the quest for meaning and relationship with a Higher Power. Aponte (2002) portrayed spirituality as a 'universal dimension of life' (p. 16) which gives sense to existence, lays down an ethical standard of living, and suggests a sense of moral links among people; he also described spirituality as founded on morals and philosophy, or expressed in formal religion in deity adoration. Hyde (2004) argued that the research indicates that spirituality is more ancient than religion. In a meta-analysis of 76 studies on spirituality, McCarroll-Butler (2005)

summed up the definitions in eight themes: meaning which acts as a foundation for existential spirituality; links and relationships between the self, others, and the world, where spirituality is expressed in a community; God and a transcendent other; creativity as a 'vital principle' (p. 4); an integrative force; a transcendent self; a personal matter; and the power to cope with trials and tribulations (as cited in Rovers & Kocum, 2010). Unruh, Versnel, and Kerr (2002, as cited in Rovers & Kocum, 2010) also categorised their review of studies into three notions: the connection with a higher self; the relationship to and experiences of ties with other human beings, flora, and fauna; and the meaning and purpose of existence.

2.1.1 Towards a spiritual identity

Kiesling, Sorell, Montgomery, and Colwell (2008) defined spiritual identity as a constant sense of self which focuses on ultimate queries about the nature, purpose, and meaning of life, bringing about behaviours which are in agreement with the person's fundamental values. Kiesling et al. (2008) offered a limited definition of spiritual identity that centres on the spiritual quest, particularly role salience and flexibility in spiritual identity, which was taken from Marcia's (1966) exploration-commitment identity theory. In contrast, Poll and Smith (2003, as cited in MacDonald, 2011) relied on an 'integrated theory' (p. 533) which referred to spiritual identity as a person's belief in an immortal self and the link with a higher power. The authors also posited four stages of spiritual identity progression across the lifespan, beginning with a pre-awareness which is characterised by a state of ignorance of the connection with the spiritual, followed by an awakening ephemeral stage triggered by adversities (see also Russo-Netzer & Mayseless, 2014). The third stage, recognition, is a remembering of previous spiritual experiences, paralleled with the awakening phase, which symbolises a more secure sense of identity. Integration, the last phase, is the synthesis of spiritual experiences with one's self identity.

Russo-Netzer and Mayseless (2014) pointed out that Poll and Smith's (2003) assumption of a Judeo-Christian view and their stress on religious facets limited the generalisation of the theory.

2.2 A brief history of spirituality in psychology

2.2.1 The history and nature of spirituality

The term 'spirituality' derives from the Latin word *spiritus* (p. 6), which is translated as the 'breath of life' (Miller 2003, p. 6; see also Karakas, 2010). Sheldrake (n.d.) traced the word spiritual back to the Latin term *spiritualis*, which was taken from Greek *pneumatikos* in Paul's writings to the Romans and Corinthians (as cited in Koenig, 2008; see also Oman, 2013). A spiritual being was viewed as someone imbued with the spirit of the Almighty, normally denoting ordained priests. In the twelfth and thirteenth centuries, a philosophical connotation surfaced which contrasted spirituality with corporeality (Oman, 2013). The author contended that spirituality took on a positive note to refer to a private and affective bond with God. In the seventeenth and eighteenth centuries, spirituality was occasionally negatively compared with other related terms such as 'devotion, perfection, and piety' (Oman, 2013, p. 27). Nelson (2009) noted that the term spirituality was not popular, and 'spiritualism' (p. 8) meant communication with spirits and other psychic occurrences. Before the late nineteenth century and the subsequent influence of Charcot and Freud, religion and mental health were on 'good terms', so to speak (Koenig, 2008; Bonelli & Koenig, 2013). This division persisted for a long time, and religious convictions and traditions had also been associated with hysteria, psychoneurosis, and psychosis (Koenig, 2008, 2009; Bonelli & Koenig, 2013).

However, recent research has overturned this perspective, and now religion is viewed as a potential source of mental and social support for stress management (Koenig, 2008). The evolution of religion has left the

dynamic aspect of it to spirituality (Pargament, 1999). The reductionist view of religion has helped in the creation of a positive look on spirituality; spirituality is about building a more 'authentic identity' (Tolliver & Tisdell, 2006, as cited in Adyanga, 2011, p. 113). Roof (2003) contended that spirituality may signify 'the inner life' (p. 138) rooted in religion, and saw spirituality within the boundaries of religion as involving a personal quest for attaining one's potential. Roof (1999) asserted that spirituality comprises four elements: the basis of values and ultimate meaning of a purpose which transcends the self, a means of understanding, self-awareness, and self-harmonizing (as cited in Nelson, 2009). Historical figures who associated spirituality with psychology are: James (1985), with the perspective that religion is essential to life; Jung (1953), with the concept of the psyche's spiritual dimension; Allport (1950), who developed a religiosity scale which differentiated between intrinsic and extrinsic religious orientation; and Fromm (1950), who believed that a more humanistic religion can help people (Miller, 2003, as cited in Shanto, 2010). Jung (1933) and Fowler (1981, as cited in Carroll, 2001) considered spirituality as an individual's soul or essence, which holds the potential for fulfilment through a developmental course.

Kelly (1995, as cited in Miller, 2003) noted the difference between religion, which is related to institutions and rituals, and spirituality, which is more about a personal relationship with the universe. This is explicitly explained in the following section. According to Huguelet and Koenig (2009, as cited in Shanto, 2010), spirituality is linked to the ultimate queries about life's meaning, which may or may not originate in religious traditions. The Association for Spiritual, Ethical, and Religious Values in Counselling (ASERVIC) (1998, as cited in Steen, Engel & Thweatt, 2006) views spirituality as comprising experiences, beliefs, and practices. Young, Wiggins-Frame, and Cashwell (2007) cited a 2003 University of Pennsylvania survey which found that 75 percent of Americans felt that R-S was important in their life. The culminating significance of spirituality implies more research on the topic, which in a sense justifies this study.

2.3 Spirituality and religion

Religion does not exist; it is a 'modern social construct' (Bruce, 2011, p. 107) which has negative connotation. This postmodern approach claims that religion emerged from the division between the Church and the state (Fitzgerald, 2000, as cited in Bruce, 2011). However, the source of this idea has no connection with its existence (Bruce, 2011). The differentiation between religion and spirituality has become essential now (Dillon & Wink, 2003). James considered religion as 'the feelings, acts, and experiences' (1902, 1961, quoted in Miller & Thoresen, 2003, p. 27) of persons in retreat, to the point that they capture themselves to stand in relation to what they may deem the divine (see also Oman, 2013, p. 27; Zinnbauer et al. 1997, p. 550; Zinnbauer, Pargament & Scott 1999, p. 893). Dillon and Wink (2003) described religiosity as the significance of institutionalised or custom-focused religious beliefs and practices in the person's life. The belief-institution approach of describing religious development is illustrated in Regnerus and Elder's (2003) study on high-risk adolescents'² religious participation and staying in school. The authors emphasised 'beliefs and practices that are religious' (as cited in Scarlett & Warren 2010, p. 633) as opposed to secular which kept the youths in school, but they neglected the internal aspect of religion. Roof (2003) defined religion as arising from scripture, rites, legends, beliefs, practices, principles, communities, and social institutions, which are all external and exteriorised components of a custom.

Conventionally, the word religion is used to denote all facets of the human rapport to the divine or transcendent (Meissner, 1987, as cited in Nelson, 2009). Nelson (2009) stressed religion's multidimensional aspect, as he referred to it not simply transcendent but 'immanent' (p. 3) in daily life. Glock and Stark (1965) considered religion a 'social phenomenon' (p. 6) involving aspects such as ritual, experiential, intellectual, and having

² High-risk youth involves youth coming from poor neighbourhood with high unemployment rate for males, low socioeconomic status, matriarchal households with no male figure (Regnerus & Elder, 2003).

repercussions on behaviours and ethics (as cited in Nelson, 2009). Religion was described as a *weltanschauung* (Tillich, 1965, as cited in Nelson, 2009), which implied that every individual was religious. Another perspective of religion was that of 'a human activity' (Nelson, 2009, p. 8). These descriptions of religion comprise 'thin' definitions, that is, the definitions are centred on 'universal' human values (Nelson, 2009, p. 9). In contrast, a 'thick' definition is theistic, with high shared content embracing the experiential, relational, and behavioural elements (Nelson, 2009). Religion is 'multifaceted' (Fisher, 2012, p. 2), as portrayed in Smart's seven dimensions of religion. Smart argued that religion and religious matters are connected to the 'invisible world' (Rennie, 1999, p. 64). These dimensions are directly related to the sacred: the 'practical and ritual' aspect, which can take the form of public or private rites; the 'narrative or mythic' facet, relating to accounts of epics; experiential and expressive actions; 'social and institutional' ideas, which comprise common beliefs; 'ethical and legal' tenets, which serve as guidelines for human behaviours; dogmatic and philosophical concepts; and finally, the tangible 'material' (Rennie, 1999, p. 64) aspect, comprising objects and places associated with the religion (see also Fisher, 2012).

Religion contributes in upholding emotional and mental wellbeing (Hoogestraat & Trammel, 2003), and serves a dual task as a social identity and an unverifiable belief system (Ysseldyk, Matheson & Anisman, 2010). Psychological studies have tackled religion as an interest in the public field, a social tradition, and a person's claim to experience (Carr, 2000). Pargament (1997, as cited in Zinnbauer et al., 1997) contended that studies have conventionally taken either a functional or substantive approach to religiosity. A functional analysis views religion in relation to its functions or consequences, such as a foundation for security or coping, while substantive analysis looks at elements such as religious beliefs, rites, emotions, and relational aspects (Zinnbauer et al., 1997; Nelson, 2009). Marx (1970, as cited in Bruce, 2011) depicted religion as 'the opium of the people' (p. 111), asserting that the upper classes employ religion to suppress the lower classes and

the latter utilise it to soothe themselves. Durkheim, on the other hand, stated that religion serves to unify people in a shared consciousness (Davie, 2003; Bruce, 2011). Bruce's (2011) substantive definition of religion encompasses the 'beliefs, actions and institutions' (p. 112) which suppose the existence of supernatural beings with the ability to take action, or 'impersonal powers' (p. 112) or processes with the capacity of moral reasoning. Loewenthal (1995) gathered the common beliefs of main religions and suggested several contentions about religion (as cited in Coyle, 2008). First, it is a belief in the existence of a spiritual authenticity, a belief that the aim of life is to enhance harmony in the world by virtuous behaviours and avoiding antisocial actions. Finally, in monotheistic religions, there is the conviction that the origin of life is the origin of moral directives. Religions entail and rely on the social and institutional establishment for conveying this knowledge. Religion comprises beliefs in entities such as angels, spirits, and demons; established customs and rites connected to the holy such as God or an absolute reality (Koenig, 2008). Religion can be lived privately, but it comes from beliefs shared among people (Koenig, 2008). Bruce (2011) argued that a given religion's definitions are more statements of its roots or of its consequences. The downward trend in religious institutions paved the way for nonconventional forms of spirituality (Marler & Hadaway, 2002). Bailey (2010) coined the term 'implicit religion' (p. 272), which is defined as 'commitments, and integrating foci, and intensive concerns with extensive effects' (p. 272). Bailey (2010) pointed out the fact that many people do not consider themselves religious, even though their feelings and behaviours are in line with religious values. Therefore, a more appropriate term was needed. The term 'secular religion' preceded 'implicit religion' in the course of studies conducted by the author.

Primeaux and Vega (2002) drew attention to Maslow's admonition regarding too basic descriptions of religion or religious experience. Maslow (1970) portrayed the personal adoption of religion as the consequence of two inevitable propensities brought to the extreme:

institutionalisation and mysticism. The former denotes doctrines and philosophies which become conformist and blank, while the latter refers to the subjective self-preoccupation with peak experiences which separate people from the rest of the world (as cited in Primeaux & Vega, 2002). Davie (2010) noticed that the majority of British and European people were concerned with neither organised religion nor intentionally disputed it. The unwavering faith that prevailed despite changes in its expression was commonly referred to by Davie (1990) as 'believing without belonging' (cited in Voas & Crockett, 2005, p. 12). Davie (2006, as cited in Bruce & Voas, 2010) reported that vicarious religion assumes that a marginal group of people are religious while the majority are not. However, the majority value the negligible group's endeavour.

2.3.1 Spirituality and religion: The debate and differences

Durkheim contended that religion will never die, because of the functions it serves (Nelson, 2009). However, Britain, Europe, and the United States have witnessed a sharp decline in church attendance, as well as a decreased tendency in the inclusion of religion at turning points in life (Zinnbauer et al., 1997; Bruce, 2006; Bruce & Voas, 2010). Davie (2003) explained this decline in religiosity in Europe as the process of secularisation, which is a consequence of modernisation (Gorski, 2003). In the United States, the rational choice theory (RCT) is used to explain such trends (Davie, 2000). In a society with many religious organisations, people choose the religion that provides for their earnest needs and is assumed to be stable. RCT suggests that with fewer religious institutions, the ability to make choices is limited, and thus there is a decline in religious involvement (Davie, 2000). Saint-Simon (1969) and Comte (1830-42, 1969) argued that modernity and religion do not 'hang' together (as cited in Gorski, 2003). Classical modernisation theorists assert that religion and ethnic customs will disappear (Gorski, 2003; Inglehart & Welzel, 2010). Gallup's research on the importance and prevalence of religion has refuted the secularisation hypothesis (Gallup,

1990, as cited in Haug, 1998; Gallup, 1996, as cited in Hoogestraat & Trammel, 2003; Gallup & Lindsay, 1999, as cited in Miller & Thoresen, 2003; Nelson, 2009; Weaver, Flannelly, Garbarino, Figley & Flannelly, 2003). Nelson (2009) supports the religious transformation hypothesis, which explains the drop in religious manifestations. It is posited that through the expansion in individualised religion and social disintegration, a fall in religious expression was evident, but religious concepts were transformed rather than eradicated.

The decades since World War II have seen a decrease in Christian beliefs and practices in the West (Gorski, 2003; Elkins, 1995). The main religions, such as Protestant Christian denominations, lost their dominance in the United States, while other alternatives to religious institutions such as Eastern religions and New Age practices gained ground (Marler & Hadaway, 2002; Zinnbauer et al., 1999). The main reason for the decline in religion was a blend of 'egalitarianism, individualism, and diversity' (Bruce, 2006, p. 37). In 1960s and 1970s, a major decrease in religious participation was observed among 'baby boomers' (Roof, 1993, as cited in Zinnbauer et al., 1999, p. 890). The mushrooming number of sects and cults was prevalent. The decline in cultural manifestations of conventional religious institutions is associated with the rise in 'deinstitutionalisation, individualisation, and globalisation' (Marler & Hadaway, 2002, p. 289; see also Scarlett & Warren, 2010). Furthermore, Scarlett and Warren (2010) explained that linking beliefs, faith, or 'being religious' (p. 637) with religious participation reduces the value and significance of religion, and most importantly, it leaves out the core spirituality. Roof (2003) pointed to the 'individual subjectivity' (p. 139) in religion as a popular trend in the United States. An age of substantially privatised religion and the need for instrumental roles of faith were partly responsible for the transformation in the United States (Roof, 2003). The inadequacy of past perspectives of religion was also questioned, and the lack of a psychological frame of reference in religious beliefs and practices was evident (Roof, 2003).

The rise of secularism in the twentieth century and a general disenchantment with religious institutions as an obstacle to the individualised perception of sacredness have split religiosity from spirituality (Turner, Lukoff, Barnhouse & Lu, 1995, as mentioned in Zinnbauer et al., 1997). According to Pargament (1999), historically, religion was an umbrella term for both the individual and the institution. Religion had diverse connotations, such as the 'supernatural...the creedal, the ritual...and the directional' (Pargament 1999, p. 4). Pargament (1999) also emphasised the fact that the definition of religion has currently been reduced to that of an 'institutional religion' (p. 6), whereas spirituality pertains to the individual, the emotional, and the experiential. While religion is just a static institution based on a firm belief, spirituality, which is more dynamic, allows for the search for one's higher potential. Spirituality refers to individual beliefs and practices that embrace religiosity, while religiousness pertains to a social phenomenon (Miller, 1998, 2003, as cited in Stewart & Mezzich, 2007).

In contrast to Western views, the African perspective highlights the indivisible aspect of religion in all affairs of life, from birth to marriage to death (Olupona, 2014). Olupona (2014) stressed the fact that it is far from 'fundamentalism' (p. 2), but is rather a code of conduct both for the individual and for the community. Rituals, which permeate their lives, are a way of tying community with the Spirit (Some, 1999). The troubles hampering one's successes may arise from bad spirits such as witchcraft or the consequence of negligence of one's compulsory religious duties to one's ancestors (Olupona, 2014). In a study by Bacchus and Holley (2005), it was reported that professional Black women made no distinction between spirituality and religion. Furthermore, they use spiritual activities such as meditation for inner tranquillity, strength, and to review stressful occasions at work. The faith-tradition method of explaining religious development overcomes the divided notion of religious versus secular to see religious interactions in all aspects of an individual's life (Scarlett & Warren, 2010). For Bacchus and Holley (2005), religion is an external expression of faith characterised by

worship customs, personal beliefs, and ethical codes of conduct. In contrast, the authors depict spirituality as an existential quest that encompasses a search for personal meaning and one's relationships with the self, others, and the environment. Haug (1998) defined spirituality as 'a personal, internalised set of beliefs and experiences' (p. 182) and asserted that religions arrange these philosophies and experiences into a shared doctrine and customs related to organisational memberships. According to Haug (1998), spirituality has a major effect on an individual's cognitive, affective, behavioural, and developmental dimensions. In other words, the substance of spiritual beliefs relates to the transcendental, which may impact the recollection of one's outlook on the past, the present, and the future. Spirituality also makes people feel loved, which is transformed into a compassionate attitude, and imparts an ethical structure for guiding actions (Haug, 1998). The author stated that with time, there is an evolution in an individual's spiritual beliefs. Hood et al. (2009) refer to spirituality as 'personal and psychological' while religion is allied with the 'institutional and sociological' (p. 9).

Dillon and Wink (2003) differentiate the highly religious and the highly spiritual into 'dwellers' and 'seekers' (p. 180). Dwellers are people who follow rites and rituals, who find meaning and purpose in their religious principles, and who have set boundaries, whereas seekers tend to explore 'new spiritual vistas' (p. 138), are on a quest for meaning, and are open to a variety of possibilities (Roof, 2003). Koenig, McCullough, and Larson (2001) highlighted the differences between religion and spirituality. Firstly, religion is viewed as a community-centred system, whereas spirituality is a more individualistic quest. Secondly, religion is objective and can be observed and quantified, whereas spirituality is subjective, less noticeable, and difficult to measure. Thirdly, religion is perceived as an official, conventional, and structured system. In contrast, spirituality is less formal, less traditional, and less methodical. Fourthly, religion endorses behaviour-oriented and external practices, whereas spirituality recommends more emotional and inwardly directed practices.

Fifthly, while religion is authoritarian in terms of behaviours, spirituality tends to be less accountable and less authoritarian. Finally, religion's doctrine splits good from evil. In contrast, spirituality is a more unifying system which is not dogma-oriented. Figure 2.1 illustrates the distinction between spirituality and

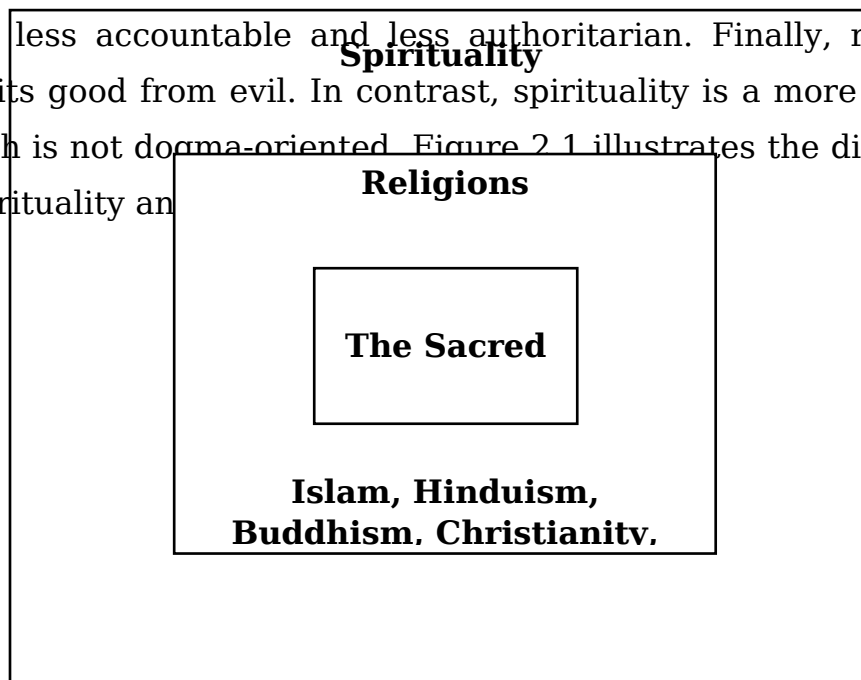


Figure 2.1 Difference between religion and spirituality. Adapted from Koenig, Harold G., McCollough, Michael E. and Larson, David B. (2001). *Handbook of Religion and Health*, New York: Oxford University Press, Inc., p.19. Copyright 2001 by Harold G Koenig, Michael E. McCollough & David B. Larson.

Mitroff and Denton's (1999) study with senior executives, human resource executives, and managers revealed four types of individual orientation towards religion and spirituality. Some were positive towards both religion and spirituality, meaning that they felt the two to be synonymous and to embody common values. Some viewed spirituality positively but religion negatively: in this case, spirituality overshadowed religion and was the origin of fundamental values. In the third instance, individuals held negative views of spirituality but positive ones of religion. In this situation, religion ruled over spirituality and was the cause of essential beliefs or values. The last orientation involved negative view towards both religion and spirituality: those who felt this way believed that neither religion nor spirituality had a place in the value system.

2.4 Approaches to spirituality

According to Larson, Swyers, and McCullough (1997, as cited in Rovers & Kocum, 2010), every individual may situate him- or herself in spirituality's multidimensional sphere.

2.4.1 Vertical-horizontal model

Carroll (2001) illustrated the models of spiritual growth, from the oldest perspective to the most complex. The first model uses the vertical-horizontal approach, which is based on the 'heaven-earth relationship' (Ellison, 1983, as cited in Carroll, 2001, p. 7). The vertical dimension corresponds to a connection with a higher power, while the horizontal dimension refers to the type of relationships we maintain with ourselves and with others. Figure 2.2 shows the two intersecting lines, which symbolise the two aspects. Moberg (1986, as cited in Rovers & Kocum, 2010) also depicted spirituality as a two-dimensional structure, with the

vertical plane representing relationships and faith in a higher power while the horizontal plane represents the meaning of life and relationships with others.

Horizontal
line/dimension

Vertical line/dimension

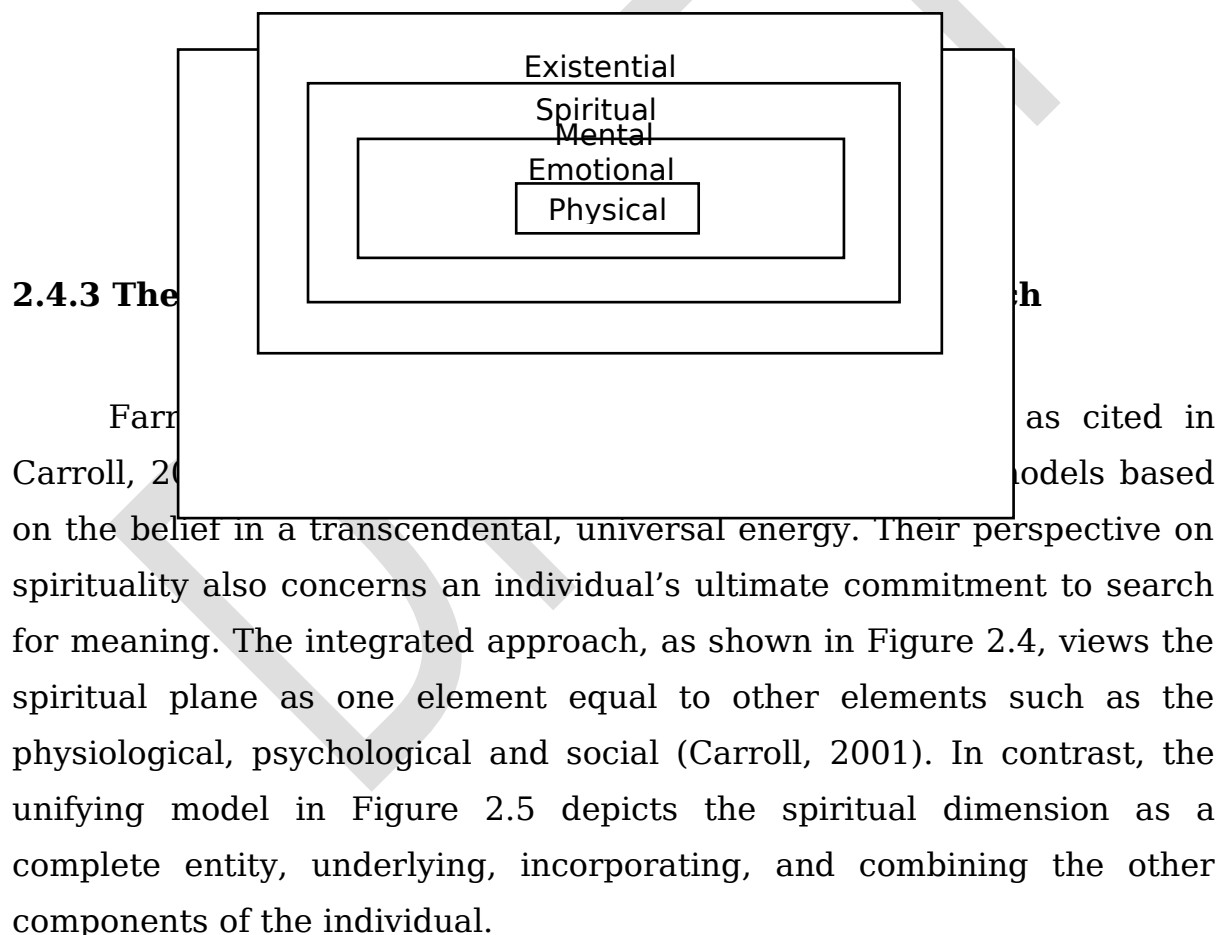
Figure 2.2 Ellison's (1983) model of vertical-horizontal approach. The vertical line represents the relationship between self and Higher Power and the horizontal line denotes the relationship with self and others. Adapted from "Conceptual models of spirituality," by M.M. Carroll, 2001, *Social Thought*, 20, p.8. Copyright 2001 by the Taylor & Francis Group. Used with permission.

2.4.2 Five levels of consciousness

The five levels of consciousness are symbolised by concentric rectangles which start with the physical plane and move outwards to emotional, mental, existential, and spiritual planes. The unlimited space beyond the rectangles corresponds to the 'Absolute Spirit' (Carroll, 2001, p. 8). According to Carroll (2001), stability at each level is a prerequisite for increased outward awareness.

Absolute Spirit

Figure 2.3 Vaughan's (1985, 1995) model: Five levels of consciousness or awareness. Adapted from "Conceptual models of spirituality," by M.M. Carroll, 2001, *Social Thought*, 20, p.9. Copyright 2001 by the Taylor & Francis Group. Used with permission.



INTEGRATED APPROACH

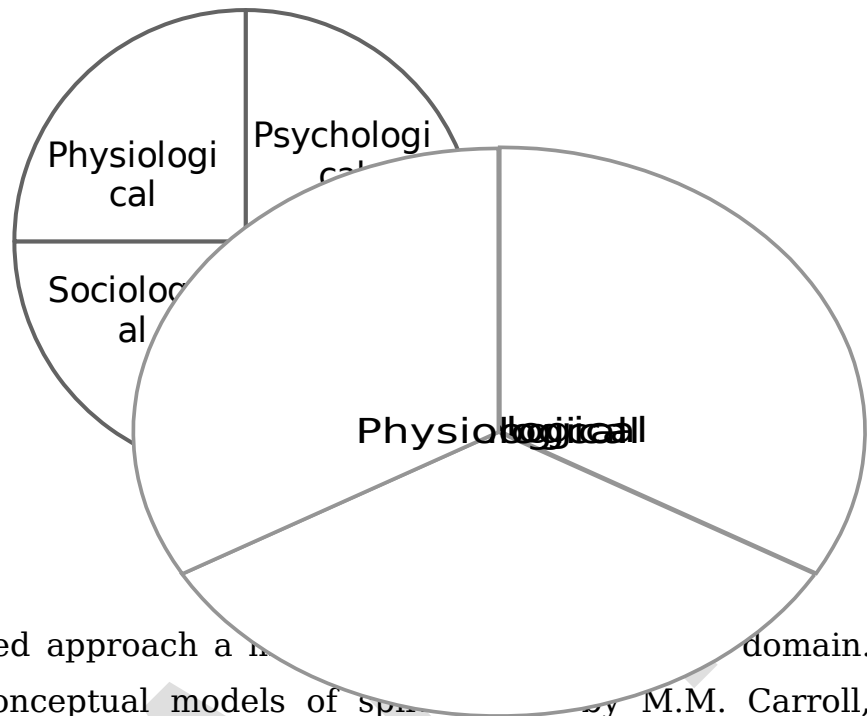


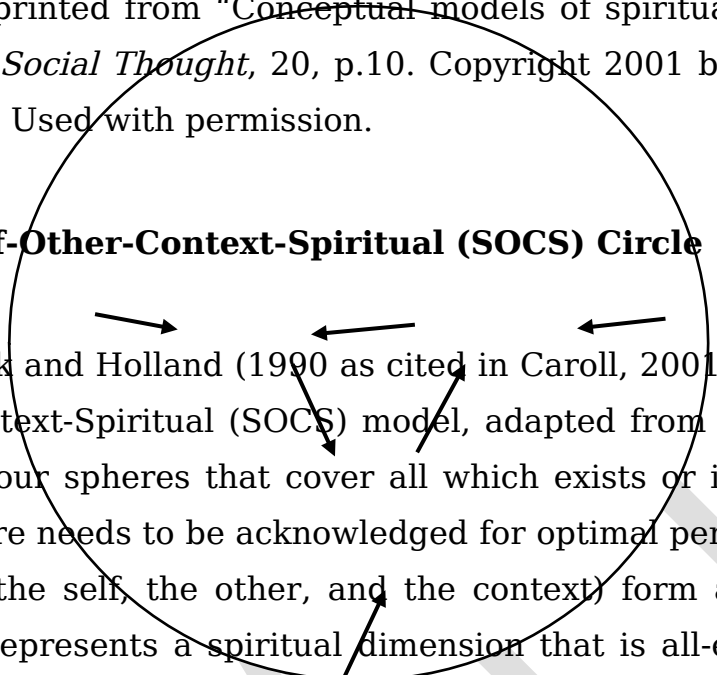
Figure 2.4 Integrated approach a n domain.
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UNIFYING APPROACH

Spiritual

Figure 2.5 Unifying approach another way of looking at spiritual dimension. Reprinted from "Conceptual models of spirituality," by M.M. Carroll, 2001, *Social Thought*, 20, p.10. Copyright 2001 by the Taylor & Francis Group. Used with permission.

2.4.4 The Self-Other-Context-Spiritual (SOCS) Circle



Kilpatrick and Holland (1990 as cited in Carroll, 2001) proposed the Self-Other-Context-Spiritual (SOCS) model, adapted from Bardill (1981), consisting of four spheres that cover all which exists or is experienced, and each sphere needs to be acknowledged for optimal performance. The three planes (the self, the other, and the context) form a triangle in a circle, which represents a spiritual dimension that is all-embracing and pervades all spheres. According to Kilpatrick and Holland (1991), Bardill (1981) employed a self-other-context (SOC) triangle as an example for measuring individual and interpersonal functioning inside the family system. The self is defined as the personal reality, the other as the outside world of objects and conditions, and the context as the world in the impartial way. The spiritual in this case includes the values that give one meaning and sense of direction, as well as the element of faith (Carroll, 2001). Kilpatrick and Holland (1991) claimed that behaviour and the essence of human existence were the product of an interaction with self, others, the context in which the person lived and the spiritual consciousness. A functional mode would mean that each part is well balanced, while a disequilibrium in any part could result in aggression, submission, or emotional display (Kilpatrick & Holland, 1991).

Figure 2.6

four life

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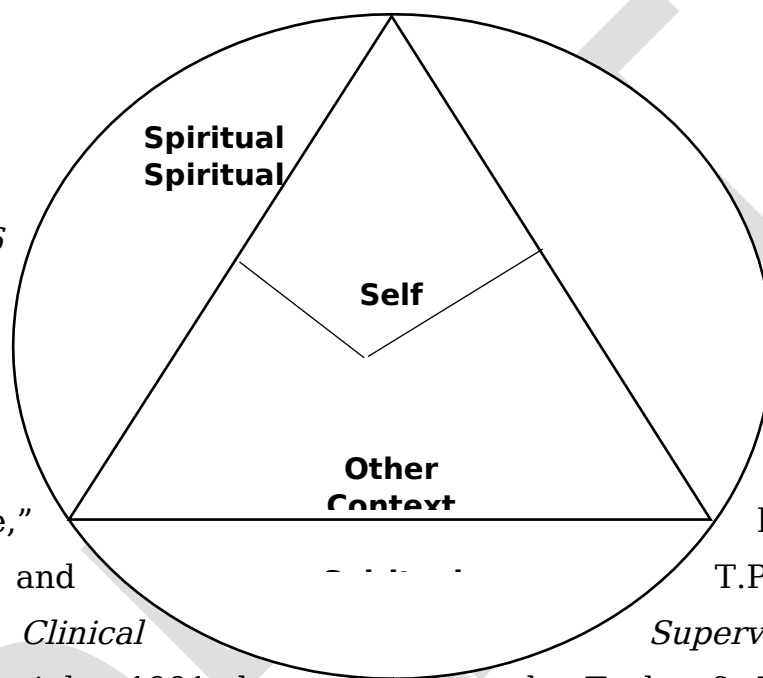
"Spiritual
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Kilpatrick and

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SOCS model
representing
realities.

from

Dimensions

by A.C.

T.P. Holland,

Supervisor, 8(2),

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2.4.5 A holistic model of spirituality

As shown in Figure 2.7, the spirituality dimension is situated at the heart of the individual. The biological, psychological, sociological, and spiritual components are placed in four quadrants. Spirituality is also defined as the 'wholeness of the person' (p. 11) in relation to the other components (Carroll, 2001). According to Canda and Furman (1999, as

mentioned in Carroll, 2001), spirituality, as placed at the core of the circle, represents the spiritual within an individual that unifies all aspects. Spirituality as one quadrant is viewed as an individual's spiritual element that is in harmony with all other elements. Furthermore, spirituality as a whole denotes its transcending impact, which covers all four planes (Carroll, 2001).

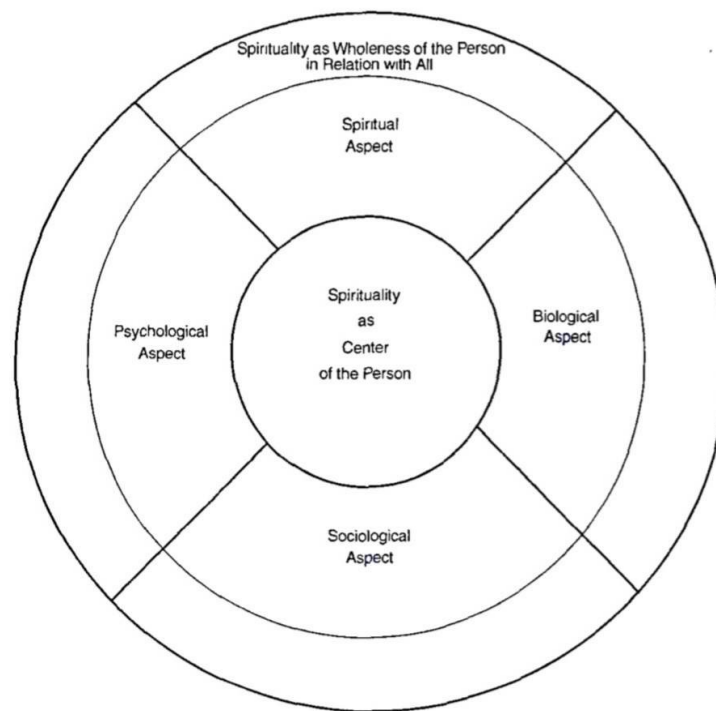


Figure 2.7 A holistic paradigm of spirituality. Reprinted from "Conceptual models of spirituality," by M.M. Carroll, 2001, *Social Thought*, 20, p.11. Copyright 2001 by the Taylor & Francis Group. Used with permission.

2.4.6 The whole person: A model

The three-dimensional model of the whole person situates spirituality at the top, incorporating the affective, behavioural, and cognitive features (Ellor, Netting & Thibault, 1999, as cited in Carroll, 2001). The bottom plane symbolises the conventional clinical aspects,

comprising the physical, emotional, and social spheres. The interface between the spiritual sphere and the conventional sphere is called the integrative dimension (Carroll, 2001).

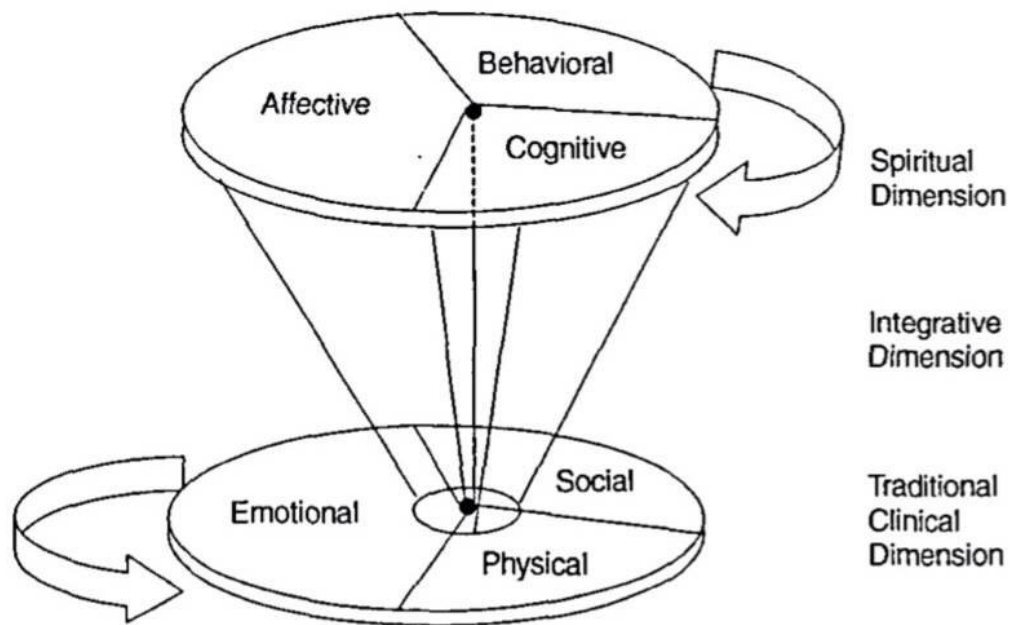


Figure 2.8 Three-dimensional model of the whole person. Reprinted from “Conceptual models of spirituality,” by M.M. Carroll, 2001, *Social Thought*, 20, p.12. Copyright 2001 by the Taylor & Francis Group. Used with permission.

2.5 Spirituality: Its developmental theories

Spirituality is a developmental mission, not a natural component of the ageing process (Snodgrass & Sorajjakool, 2011). Developing adults described a belief that spirituality plays a vital part in their development (Sinnott, 2002), and older adulthood is a time of heightened spirituality (Jung, 1971 as cited in Snodgrass & Sorajjakool, 2011; see also

Neugarten, 1968; Brunal, 2011). McFadden (1996) posited that spirituality in late life may be linked to related variations in older adults' cognitive style, considered to be wise and integrative (as cited in Verno et al., 2007). Studies on adolescents have drawn attention to an area of spiritual development (King, Clardy & Ramos, 2014). King et al. (2014) quoted research on youth development as related to a quest for meaning, enquiring about ultimate concerns in life and experiencing a bond with something higher. Within the literature on R-S development, most studies now espouse a 'functional-adaptation meaning of development' (p. 639)—that is, they depict development as acquiring the knowledge, skills, and ways of acting necessary to adapt and function well in one or more areas (Scarlett & Warren, 2010). A second way of defining development is in terms of the stage-structure of faith (Scarlett & Warren, 2010). The following subsections will consider several theories of R-S development.

2.5.1 James' experiential theory of R-S development

Faith is a 'transformative experiential encounter' of the person (Helsel, 2010, p. 315). James regarded faith as the resolution of a fragmented self through self-surrender and an ultimate source of happiness and bliss (Helsel, 2010). James (1958 [1902], as cited in Scarlett & Warren, 2010) distinguished between the 'healthy mind' and the 'sick soul' (p. 643), which are two different types of religiosity. The healthy minded are those people who are positive about life despite pitfalls. They are also called the 'once-born' (Scarlett & Warren, 2010, p. 643) and they accept their fate with optimism. On the other hand, the sick soul experiences feelings of fear, sorrow, and hopelessness at times. The sick soul has the attitude and condition that provide greater opportunity for spiritual progress. James mentioned that individuals become 'twice-born' (Hart, 2010, p. 317) by going through the deeper self. The second birth of the formerly sick soul is a spiritual one that paves the way towards saintliness (Scarlett & Warren, 2010). The state of maturation and perfection, which leads to saintliness, involves

interrelating factors such as strength of the soul through appropriating noble aims, asceticism, sacrifice, purifying life from sensual touches, and charity towards others. According to James (1958 [1902]), religious and spiritual feelings are essential; the ethical principle or conduct comes afterwards (as cited in Scarlett & Warren, 2010).

2.5.2 Psychodynamic perspective: Jung's theory of R-S development

Helsel (2010) noted that Freud (1921, 1961) viewed the belief in divinity as sustaining the need for a projected father-figure, operating on cultural principles of control and manipulation. Furthermore, Freud claimed that faith could be used as a defence mechanism, similar to denial and 'divine escapism' (Helsel 2010, p. 315). Object relations theorists altered Freud's theories about projection and suggested faith as coming from the liminal space between the mother and child, in which the child constructs and is seized by transitional objects (Helsel, 2010). Erikson argued that the early period of a child's life sets the platform for a constructive experience of religious faith in adult life (Helsel, 2010). Jung (1961) affirmed that the soul (*anima* in Latin and *psyche* in Greek) is feminine, and is the 'archetype of the collective unconscious' (as cited in Elkins, 1995, p. 88). Jung (1961) posited that all humans are 'psychologically bisexual' (Feist & Feist, 2002, p.102) and have both masculine and feminine aspects. The feminine side of man is the anima while women's masculine archetype is the animus- which are the unconscious feminine and masculine tendencies of the respective sexes and elements of the collective unconscious (Feist & Feist, 2002). Spiritual growth involves an inward voyage to become an individuated self (Jung & von Franz, 1964, as cited in King & Nicol, 1999). The person is a node with a certain degree of consciousness and unconsciousness (Stein, 2005). Jung's individuation theory posits that a person struggles to become whole and distinct from the collective, which involves transmuting consciousness into a mirror with no set content or

identifying characteristics (Stein, 2005). Jung (1916) added that inner work involved uprooting the contradictions of the psyche into consciousness and distinguishing between qualities, values, and beliefs which individuals are attached to and the individual himself/herself (as cited in Stein, 2005). The principle of individuation, as Jung advocated, implied making the unconscious conscious and 'peeling away' (Stein, 2005, p. 5) from one's individual sense of self with the aim of developing the individual personality. The process of individuation, a 'religious impulse', is a person's inborn faculty to become conscious of him- or herself (Ponte & Schäfer, 2013, p. 606). Jung added that it is a spiritual archetype that guides and harmonises the stream of human life (Ponte & Schäfer, 2013). The transcendent function originates from the combination of conscious and unconscious materials, which facilitates representations of the person's wholeness. Stein (2005) stated that the process of individuation is profoundly spiritual, as the substances that surface from the unconscious are mostly mystical.

2.5.3 Maslow's Hierarchy of Needs

Maslow's initial hypothesis stipulated that having one's basic needs met is a necessary criterion to follow a fulfilled life (Henwood, Derejko, Couture & Padgett, 2015); he also argued that an individual's ability and longing to grow is linked to his or her unmet needs (Henwood et al. 2015), and that human beings are in continuous need (Ramadan, 2012). Maslow's cross-cultural (Harper, Harper & Stills, 2003) hierarchy of needs, which is referred to as conative development (Haymes & Green, 1977), is usually represented as a pyramid which includes the physiological needs of food, water, air, clothing, and shelter as the foundation, followed by security/safety, loving/belonging, esteem needs, and self-actualisation on the upper levels of the pyramid (Frame, 1996; Harper et al., 2003; Haymes & Green, 1977; Kenrick et al. 2010, as cited in Henwood et al., 2015; Lollar, 1974; Lomas, 2013). At the top of the pyramid is self-actualisation, which is depicted as an individual's

yearning to grow beyond what he or she is and to develop into one's full potential (Frame, 1996; Maslow, 1943, as cited in Henwood et al., 2015). It envisages a sequence of 'prepotent needs' (Frame, 1996, p. 1), each of which must be gratified before the subsequent higher need arises in the person's consciousness. Lomas (2013) stated that Maslow proposed that a percentage of the adult population capture each need level. However, research has not been able to prove that people strictly advance through the hierarchy—that is, lower-level needs must be completely gratified before the subsequent levels can act as a driving force (O'Connor & Yballe, 2007). Furthermore, Maslow (1943, cited in O'Connor & Yballe, 2007) asserted that individuals may be motivated by several needs at one time. DeHoff (1998) described the works of Maslow as categorised into five sections. The first is on human quandary, which Maslow viewed as the gap between the potential and the present and the need for spirituality to activate self-actualisation and humanity. The second part is about self-actualisers, individuals with 'B-values' (Feist & Feist 2002, p. 506; see also DeHoff, 1998). 'Being' values are those 'metaneeds' (Feist & Feist, 2002, p. 506) which motivate self-actualising people, including truth, autonomy, perfection, and goodness, to name a few. The third part is the dynamic, that is, the drive to satisfy needs which acts as a channel or energy source for psychological growth. The next segment deals with the process of psychospiritual expansion, which involves self-awareness, know-how, and transcendence. The final part is maturity, which results from psychospiritual development.

Self-actualisation is not an end result, but a continuing process comprising little growth selections which encompass both threat and bravery (O'Connor & Yballe, 2007). Among the components of self-actualisation are 'spirituality and meaning' (O'Connor & Yballe, 2007, p. 5) and above all self-transcendence. Maslow's hierarchy of needs clashes with the African-centred mindset, which stresses social harmony and spiritual interdependency as the utmost realisation (Wheeler et al., 2002). For the African, an optimal level of development would be in terms of his or her relationships with others of the community (Hanks,

2008). According to Harper et al. (2003), folk healers in West Africa deal with the medical, physiological, psychological, and spiritual apprehensions of the clients. Hanley and Abell (2002) criticised Maslow's hierarchy of needs as too individualistic and suggested an altered interpersonal model of self-actualisation which stresses the salience of relatedness as an ingredient of personal growth.

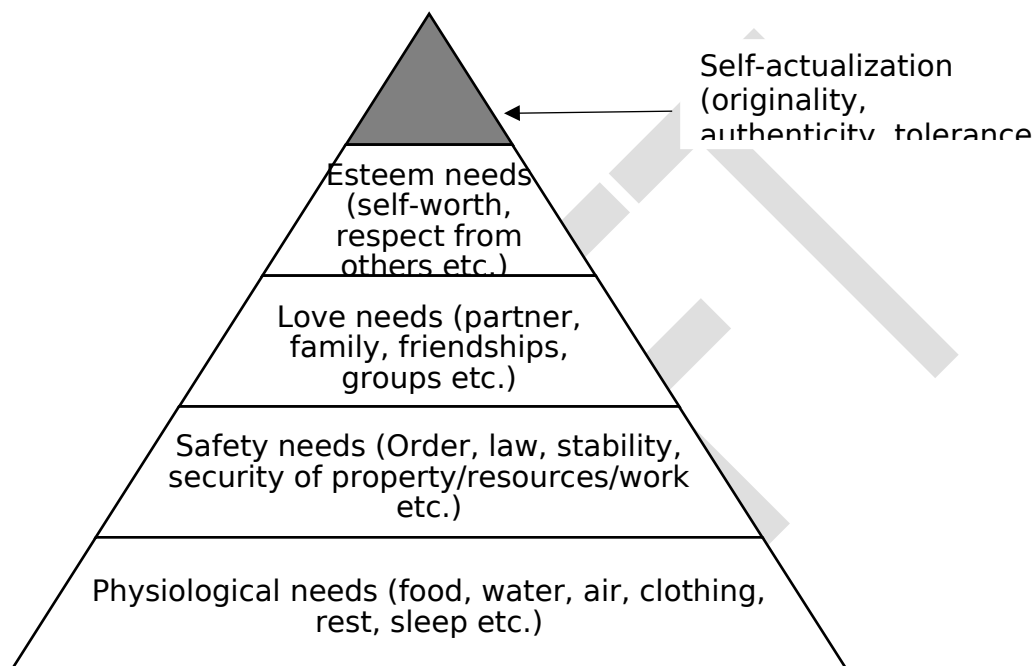


Figure 2.9. Maslow's pyramid of the hierarchy. Adapted from "Climbing the Needs Pyramids," by J.C. Lomas, 2013, *Sage Open*, p.3. Copyright 2013 by Creative Commons.

2.5.4 Fowler's Constructivist stage theory of faith development

'Faith', which comes from the Latin *fides* and the Greek *pistis*, is claimed to be within a spectrum ranging from the content of a specific collection of beliefs to the act of trust in a certain community, dogma, or divinity (Helsel, 2010). The simple meanings of the original Latin and Greek terms are 'confidence, reliance, and trust' (Stein, 2011, p. 397). As a noetic quality and rigid within its limits, faith in fundamentalist

religions connotes fixed beliefs. On the other side of the spectrum, faith is considered identical to trust—a way of believing—and thus signifies more the act of trusting than the particular content of beliefs (Helsel, 2010). Stein (2011) described faith as a type of awareness of the invisible, of a mystical and supreme power or powers, which work behind the scenes and are in charge of everything. The ‘Age of Faith’ occurred in the Middle Ages, and is regarded as pre-modern, while the ‘Age of Enlightenment’ is considered rational and scientific, and casts off faith as religious (Stein, 2011, p. 399).

Scarlett and Warren (2010) cited Smith’s (1998) definition of faith as:

a quality of the person...an orientation of the personality, to oneself, to one’s neighbour, to the universe; a total response; a way of seeing whatever one sees and of handling whatever one handles; a capacity to live at a more than mundane level; to see, to feel, to act in terms of a transcendent dimension. (pp. 633–634)

Faith is ‘fundamental...universal...infinitely varied’ (Fowler, 1995, p. xiii). Fowler also mentioned Tillich (1950) on his views of faith as related to our ‘ultimate concern’ (Fowler, 1995, p. 4), that is, towards our main occupations instead of associating faith with religion. Faith as a condition of being ultimately concerned in our ego or its extensions may or may not be manifested in institutional or cultic religious customs (Fowler, 1995). Fowler’s faith development theory (FDT) is a developmental model for appreciating spiritual and religious transformations (Parker, 2011). FDT represents universal structures which belong to all faiths and offers a standard, non-sectarian map for diagnosing and gauging the nature and role of an individual’s faith, apart from its particular contents (Parker, 2011). Moreover, FDT is a ‘growth-oriented approach’ (Parker, 2009, p. 40) to R-S. The following structures

are utilised to define the various stages of faith (Parker 2011, p 113; Parker 2009, p. 50):

- One's practice of logic

This is taken from Piaget's (1970) theory of cognitive development, which involves the movement from pre-logic to more 'abstract, hypothetical logic' along a four-stage route delineated by Piaget.

- One's level of moral reasoning

Kohlberg's (1976) level-based theory of moral reasoning comprises a shift from pre-conventional reasoning to post-conventional reasoning.

- One's type of perspective

Selman's (1976) theory of frames of reference, which implies that an individual progresses from a singular to multiple frames of reference.

- One's view of world coherence

An individual makes sense of his or her world by progressing towards a more deliberate and thoughtful explanation of it.

- One's locus of power

Maturation in this domain pertains to the shift from exterior to interior evaluation in determining whether one's beliefs and actions are appropriate.

- The limits of social awareness

Maturation implies that a person is more inclusive in the production of meaning.

- The task of symbolic function

Symbols of the transcendent take on complex forms as a person matures.

Fowler (1995) proposed six stages in the FDT, each of which is preceded by a pre-stage. He remarked that the emergence of thought and language during infancy gives rise to symbols and ritual play that set the transition to stage one. Fowler's (1995) theory of faith development was influenced by Piaget's theoretical observations concerning cognitive tasks and progress, Erikson's epigenetic principle, and Kohlberg's theory of moral development (Hart, 2010; Scarlett & Warren, 2010). According to Scarlett and Warren (2010), Fowler felt that the main challenge for individuals was to be true to their beliefs and feelings in parallel to building and sustaining ethical, constructive relationships in growingly diverse societies. Prior to stage one, the pre-stage known as 'undifferentiated faith' (Hart, 2010, p. 317) was based on Rizzuto's explanation of how self-identification, initially lived in infancy, moulds the formation of consciousness and awareness of the other. Several authors have described the stages in detail (Fowler, 1995; Hart, 2010; Miller, 2003; Santrock, 1998; Scarlett & Warren, 2010).

- **Pre-stage:** the undifferentiated faith or primal faith occurs in infancy, that is, from birth to one year. Faith is characterised by the basic trust between the infant and the caregiver. It is a psychological bond established through mutuality (Scarlett & Warren, 2010), and is mostly pre-conceptual and pre-linguistic (Hart, 2010). Failure to instil this primal faith could lead to narcissism or feelings of neglect, which could subject the infant to patterns of isolation (Fowler, 1995).
- **Intuitive-projective stage:** the onset of this stage starts at two years and ends around seven years old. During this phase, a child can associate bits and pieces of stories and images imparted by his or her culture to his or her own clusters of substantial information regarding God and the sacred. Children from non-religious homes show the same tendencies, although their sources of images and symbols are more restricted (Fowler, 1995). In this phase, the emphasis is on the imagination of the child, who is mainly influenced by the faith of significant others (Miller, 2003). Images

may convey a supreme power as both threatening and protective (Scarlett & Warren, 2010). It is a stage characterised by initial self-awareness and concrete operational thinking.

- **Mythic-literal stage:** this stage lasts from seven years old until puberty and is characterised by an increased cognitive capacity on the part of the child, who can now make inferences regarding cause-and-effect relationships, have a perspective on the other, and perform reverse operations (Fowler, 1995). The child is more logical, is able to use concrete thinking, and literally adopts the symbols, stories, and beliefs of his or her community. In this phase, the power of myth to convey coherence to experience is emphasised. Furthermore, in this period a child tends to believe in mutual fairness and immanent justice founded on reciprocity (Fowler, 1995). The shortcomings of literalness and an excessive dependence on reciprocity as a standard for constructing an ultimate surrounding can end as an over-controlling perfectionism or, in the case of neglect by significant others, a demeaning sense of badness (Fowler, 1995).
- **Synthetic-conventional stage:** this is the stage between puberty to adulthood. With an increased cognitive capacity, the adolescent can perform formal operational thinking and metacognition. It is a conformist stage marked by an outlook which matches one's religious, ethnic, and spiritual group, and is marked by an ideology which has been built unconsciously. Faith provides a foundation for an identity and a coherent structure of the key spheres of life, such as family, peers, school, and work. Faith is defined by the expansion of a worldview that conforms to accepted standards (Scarlett & Warren, 2010). The risks in this phase arise when the expectations of others are forcefully internalised, thus threatening one's autonomy of judgement and actions (Fowler, 1995). Another danger may arise if there is betrayal in relationships, which may possibly lead to 'nihilistic despair' (Fowler, 1995, p. 173) or to a

compensatory intimacy with God unrelated to everyday relations. Hart (2010) remarked that some people may be stuck at this stage.

- **Individuative-reflective stage:** the period between late adolescence to young adulthood. It is mostly young adults who go through this fourth stage, the 'demythologizing stage' (Fowler 1995, p. 182). Faith is a self-conscious, explicit inspection of commitment, beliefs, and values, which result in a critical analysis of the person's faith legacy. Possible tensions and dilemmas may emerge like in the definition of oneself as an individual or member of an ethnic group, striving for self-actualisation or for community wellbeing among others (Fowler, 1995). The individual deliberately chooses one's faith and a community to belong to, and deepens his or her self-knowledge, defining his or her identity, abilities, and limitations. In this phase, individuals assume entire responsibility for their religious beliefs and lifestyles (Santrock, 1998). Hart (2010) contended that individuals may take others' perspectives with respect to spiritual customs or ethical practices. Thus, it would be beneficial for Mauritian society to support the development of adolescents' individuative-reflective phase to go beyond their narrow or group perspective. The pitfall in this phase is overconfidence in the critical mind, which may result in a narcissistic attitude.
- **Conjunctive faith:** this stage occurs around the age of 30. Faith is a deliberate analysis of the commitment to ethical practice founded on fully internalised principles (Scarlett & Warren, 2010). In this stage, individuals accept and bring to consciousness what was initially suppressed. Thus, it is a stage marked by a personal work on the past (Fowler, 1995). The inner voice is given more space and is acknowledged. Life is seen as a paradox. A person who is in this stage understands the meaning behind his or her ethnic group membership. However, he or she is aware that it is not the whole truth, and that the boundaries dividing people create different aspects of an absolute reality.

- **Universalising faith:** this stage begins around 40 years old. It is the highest stage, which is characterised by overcoming the paradoxes of the previous stage (Fowler, 1995; see also Santrock, 1998). Rarely does a person reach this stage. Examples of 'universalisers' (Hart, 2010, p. 317) are Martin Luther King and Mahatma Gandhi. There are no more hesitations experienced at stage five regarding the love for all and justice at a universal level (Fowler, 1995; Miller, 2003; Santrock, 1998). Such people are unconcerned with the risks to self or to their religious/ethnic/social groups when they embrace such a selfless path (Fowler, 1995).

2.6 Types of Spirituality

This short section briefly describes the types of spirituality suggested by some authors. The types of spirituality a person adheres to may reflect his or her culture, as in the case of African spirituality. As has been observed, these can also be viewed as dimensions of spirituality.

2.6.1 Theistic spirituality

Theistic spirituality implies the philosophy of the image of god(s) or the soul, which every individual possesses and makes each human 'a thinking, feeling, moral and creative being' (Rovers & Kocum, 2010, p. 6), with the capacity to communicate significantly to the transcendent (Highfield & Cason, 1983; Labun, 1988; Leggieri, 1986; Robbins, 1991, as cited in Rovers & Kocum, 2010).

2.6.2 Existential spirituality

Spirituality is revealed as the meaning of life or in meaning-making definitions (Rovers & Kocum, 2010). Canda (1990) contended that spirituality is manifested in the spiritual forces necessary to reach

meaning, purpose, and morally rewarding connections (as cited in Rovers & Kocum, 2010).

2.6.3 Community spirituality

The conceptualisation of spirituality as a matter of 'relationships and connectedness' (Rovers & Kocum, 2010, p. 6) pertains to community spirituality. These relationships may be self-relationships, with significant others, with the Higher Self, or with animals and nature.

2.7 The plausibility of spiritual intelligence: Concepts and theories

Selman, Selman, Selman, and Selman (2005, as cited in Collins, 2010) portrayed spiritual intelligence as the aptitude to employ a multi-sensory style in problem-solving. Collins (2010) posited that spiritual intelligence is indispensable in the process of increasing ecological actualisation and the likelihood of producing a better future. Laszlo (2003, as cited in Collins, 2010) introduced the concept of the Akashic field, which is a transpersonal view of humanity that propels an individual outside the confines of self-centred behaviours. Laszlo (2009) noted that *Akasha* in Sanskrit denotes the 'cosmic sky' (p. 3), and defined the Akashic experience as a genuine and lived experience not conveyed through our senses in the present lifetime. Laszlo (2009) also claimed that scientists' classical theory of the universe was imperfect and they had revealed a greater aspect of the cosmos called 'hyperspace' or the 'holofield' (p. 2), which was connected to an unexplained virtual-energy sea which is currently termed the 'quantum vacuum' (p. 3). Csikszentmihalyi (2003) claimed that an improved future depends upon the setting up of transcendental goals (as cited in Collins, 2010). Furthermore, Collins (2010) argued that transpersonal experiences could trigger profound questioning and commitment in a person's life.

2.7.1 Existing theoretical underpinnings of spiritual intelligence

2.7.1.1 Emmons' theories of spiritual intelligence

Emmons (2000a) stated that three inflexible criteria must be met for a construct to be defined as intelligence. These are:

- ✚ It must reflect a mental performance, not a preference;
- ✚ It should define a set of abilities which are correlated; and
- ✚ It increases with age or experience.

Spiritual intelligence, according to Emmons (2000a), is age-related and is the adaptive use of spiritual data to facilitate daily problems and goal achievement. He suggested five core abilities of spiritually intelligent people: the capacity for transcendence, the ability to move into spiritual states of consciousness, the capacity to incorporate the divine into daily living, the capacity to tap spiritual resources to solve problems, and the capacity to engage in virtuous behaviour (Emmons, 2000a). This last ability was later discarded as it is more related to a preferred behaviour (Emmons, 2000b; King & DeCicco, 2009).

2.7.1.2 Levin and spiritual intelligence

Levin (2000) claimed that spirituality, as an intrinsic aspect of the self, has to be experienced for the successful practice of spiritual principles in one's life (as cited in Nasel, 2004). The development of SQ demands a change in perception and behaviour (Levin, 2000 as cited in Nasel, 2004). In simple words, the integration of spirituality in our life is in the application of spiritual principles. Levin (2000) suggested that the recognition of SQ is in the acceptance of 'our interconnection to all life' and in our capacity to use our 'perceptual powers' (Amram & Dryer, 2008, p.6) at a different level of consciousness.

2.7.1.3 Wolman and the PsychoMatrix Spirituality Inventory (PSI)

Wolman (2001) defined SQ as ‘the human capacity to ask ultimate questions about the meaning of life, and to simultaneously experience the seamless connection between each of us and the world in which we live’ (pp. 83-84). He developed a measure named the PsychoMatrix Spirituality Inventory (PSI), which encompasses seven dimensions: divinity, mindfulness, extrasensory perception, community, intellectuality, trauma, and childhood spirituality. However, he failed to build a scientific scale with face and discriminant validity (Amram & Dryer, 2008). The inclusion of childhood spirituality and trauma in the measure of SQ is debatable.

2.7.1.4 Nasel and the Spiritual Intelligence Scale (SIS)

Nasel (2003, as cited in Nasel, 2004) defined SQ as our ability to use our spiritual abilities and assets to find meaning and sort out existential, spiritual, and practical problems. Nasel’s doctoral thesis on spiritual orientation with regard to spiritual intelligence was aimed at traditional Christians and New Age spirituality. It was therefore limited to these two groups. Further, Nasel’s (2004) scale included only 17 items, which was insufficient to construct a comprehensive and scientific tool for measuring a sensitive topic such as SQ (Amram & Dryer, 2008).

2.7.1.5 Wigglesworth’s (2006) Simple Model of Four Intelligences

Wigglesworth (2006) illustrated the development of intelligences as forming a pyramid (see Figure 2.10). The first intelligence to develop is physical intelligence. By discovering one’s physical body, one becomes aware of its possibilities and limits. Therefore, one aims to control one’s body. Afterwards, a person builds up his or her intelligence quotient (IQ), which is manifested in attending institutions such as schools or training centres. The next stage is engaging in romantic and work relationships, which form part of emotional intelligence (EQ). According to

Wigglesworth (2006), spiritual intelligence comes last. However, both EQ and SQ are related to each other. Solomon and Boyatzis (2002, as cited in Wigglesworth (2006) grouped the skills necessary to develop EQ in several quadrants, and self-awareness is in the very first quadrant. Wigglesworth (2006) also included self-awareness as one of the skills required to develop SQ. The need to develop a certain emotional control and awareness is essential for spiritual growth. Thus, self-awareness is an element of both EQ and SQ, and the proposition of self-awareness as a factor of the SQ scale in this study is justified.

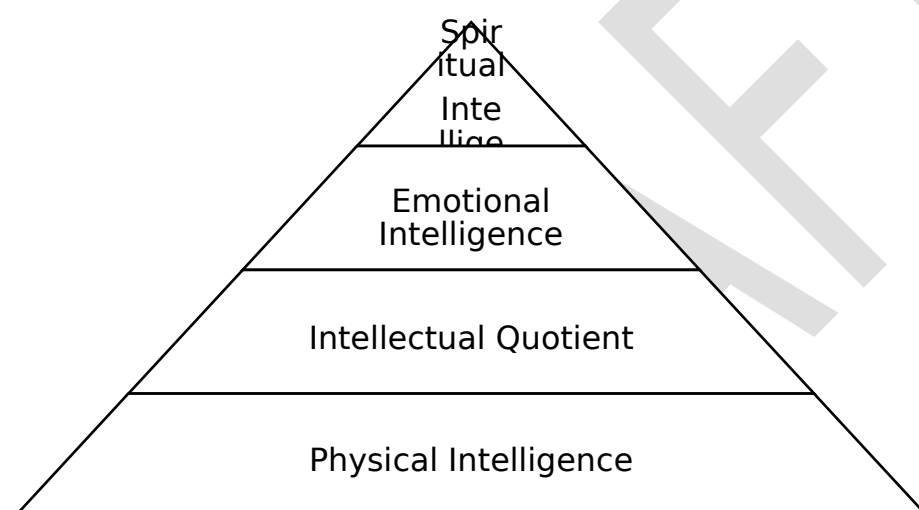


Figure 2.10 Hierarchy model of intelligences. Adapted from Wigglesworth, Cindy (2012). *SQ21: The twenty-one skills of spiritual intelligence* (1st ed.), New York: Selectbooks, Inc., p. 22. Copyright 2012 Cindy Wigglesworth. Used with permission.

2.7.1.6 Vaughan's (2002) views on SQ

Vaughan (2002) depicted SQ as one of the many intelligences which exist and which can be developed independently. She suggested that there are three ways to foster SQ: questing, inquiry, and practices

such as meditation. Vaughan (2002) described spiritual intelligence as an insight into the various levels of consciousness, a connection between the self and the transcendent, and as associated with sensitivity and questing. The proposed study has included these four main factors of SQ. A prerequisite for SQ is the presence of emotional intelligence (Esmaili, Zareh & Golverdi, 2014). Esmaili, Zareh, and Golverdi (2014) explained that Vaughan (2002) viewed self-regulation and self-understanding as features of SQ. According to Vaughan (2002), self-awareness is fundamental to cultivate spiritual maturity, which in turn is the expression of SQ. In this research, the various theories were compared and the most common factors were grouped to form a six-factor model. The reasoning behind this step is that as many studies have been conducted with participants from different religious backgrounds, the most common factors can be seen as universal aspects of spiritual intelligence.

2.7.1.7 Zohar and Marshall's 12 features of SQ

Zohar and Marshall (2005) proposed 12 features of SQ, as mentioned above. These are not abilities per se as such, but a blend of abilities, attitudes, and preferences. The authors recommended that the list of qualities described be subjected to scientific studies to actually arrive to specific components of SQ (Zohar & Marshall, 2001). Some of the characteristics were grouped and fall under the main factors proposed in this thesis. Zohar and Marshall (2005) have pioneered this new dimension, which is termed resilience and is scientifically tested in this study.

2.7.1.8 Amram's (2007) seven dimensions of spiritual intelligence

Amram (2007) initially carried out a grounded theory of spiritual intelligence and interviewed 71 participants from main religions who were designated as spiritually intelligent by their colleagues. He identified seven dimensions, namely consciousness, grace, meaning,

transcendence, truth, peaceful surrender to self, and inner-directedness. Furthermore, Amram and Dryer (2008) developed an Integrated Spiritual Intelligence Scale which consisted of 22 subscales based on the themes which came up in the previous research, such as beauty, discernment, egolessness, equanimity, freedom, gratitude, higher-self, holism, immanence, inner-wholeness, intuition, joy, mindfulness, openness, practice, presence, purpose, relatedness, sacredness, service, synthesis, and trust. The study validated five main dimensions: consciousness, grace, meaning, transcendence, and truth (Amram & Dryer, 2008). When the theories of the different researchers and thinkers are compared, there are three abilities which appear as fundamental: transcendence, consciousness, and meaning. Amram (2007) failed to differentiate among the abilities, experiences, and behaviour (King, 2008). This theory is therefore limited by definition. Further, the author failed to look at the differences in SQ that emerged in relation to the ethnicity and social economic status of the participants.

2.7.1.9 King's viable model of spiritual intelligence

King (2008) suggested four components of SQ: conscious state expansion, personal meaning production, transcendental awareness, and critical existential thinking. His 24-item measure was subjected to factor analysis and validated against other similar scales. However, although King and DeCicco (2009) included ethnicity in their demographics, there was no mention of the participants' ethnic profiles in the paper. Their principal aim was to develop a scientific SQ scale, but they overlooked ethnic cultural background in their analysis of participants' demographic data. Thus, King (2008) neglected the ethnic differences of spiritual intelligence in his theories.

2.7.2 A proposed theory of spiritual intelligence

This research proposes a scientific and universal definition of spiritual intelligence across six dimensions: self-awareness, transcendental awareness, level of consciousness, quest for meaning, sensitivity, and resilience. These dimensions have emerged in several studies, as discussed above. In addition to the proposed factors of SQ, an analysis of the ethnic profile of the participants is also provided. A person's intelligence is partly influenced by his or her external environment. In an attempt to assess the SQ of Mauritians, it is important to look at their ethnic background. Other pertinent aspects such as gender and religion are also observed in this study. The logic behind the inclusion of these variables is that spiritual intelligence is assumed to be influenced by a person's psycho-socio-emotional experiences. For instance, a person with greater experiences is supposed to have a higher SQ, as suggested by Emmons (2000a). In the construction of a suitable and comprehensive scale, a large pool of 106 items has been designed and analysed to measure of SQ. A description of each dimension is provided below.

2.7.2.1 Subscales of the MSIS-1

The Multicultural Spiritual Intelligence Scale (MSIS-1) is a 106-item questionnaire designed to measure the spiritual intelligence of the Mauritian people. The MSIS-1 takes into consideration the multicultural background of the participants in the item construction. It is composed of six dimensions: self-awareness, sensitivity, transcendental awareness, quest for meaning, level of consciousness, and resilience.

2.7.2.1.1 Self-awareness and sensitivity

Self-awareness is a multifaceted notion with four general levels of organisation, specifically biogenetic, personal, social, and cultural-linguistic (Mascolo & Fischer, n.d., as cited in Ferrari, 1998). A high degree of self-awareness is a sign of spiritual intelligence (Zohar & Marshall, 2001). According to Zohar and Marshall (2005), self-awareness differs from self-obsession. The former is more about understanding the deepest self and recognizing our motivations and values. Goleman (1996) also highlighted self-awareness as an indicator of emotional intelligence. Self-awareness, according to Maslow (1971), refers to self-knowledge arising from needs, pleasures, and competences to fears, qualms, and abnormalities (as cited in DeHoff, 1998). Tillich (1963) added that inner awareness renders humans aware that they have a self which differentiates them from animals and causes them to be structurally aligned (as cited in DeHoff, 1998). Self-awareness is accomplished in a relational context that is manifested as a more profound relationship with the divine Spirit and with other humans (DeHoff, 1998). Self-awareness is inclusive of mindfulness: it is a mental state marked by intense awareness (Holas & Jankowski, 2013) of one's thoughts, actions, or stimuli (Appel & Appel, 2009). Without mindfulness, people are easily influenced by their emotions (Zohar & Marshall, 2005). Mindfulness connotes to paying attention in a specific way—on purpose, in the current moment, and non-judgementally (Appel & Appel, 2009; Bishop et al., 2004, as cited in Beitel, Bogus, Hutz, Green, Cecero & Barry, 2014; Kabat-Zinn, 1994, as cited in Purser & Milillo, 2014). It occurs out of deliberately attending in a sincere and discerning way whatever is surfacing in the current instant (Shapiro, 2009). The origin of mindfulness comes from Buddhism, which contains a range of cognitive (Beitel et al., 2014), ethical, and emotional aspects (Grossman, 2010, as cited in Holas & Jankowski, 2013). However, it is also rooted in Western philosophical and psychological perspectives, and spiritual practices as a form of meditation *is* present in many spiritual and religious customs, such as those of Christianity and Islam (Appel & Appel, 2009; Shapiro,

2009). Shapiro (2009) noted that mindfulness is both a product, which is referred to as 'freedom of mind' (Purser & Milillo, 2014, p. 556), and a process called 'mindfulness-as-process' (p. 1) as in methodical mindfulness practice. Mindfulness has three main elements: intention, attention, and attitude (Shapiro, 2009). The attention is engaged intentionally and the object of attention happens in the current moment with an attitude of acceptance (Holas & Jankowski, 2013). SQ is described as 'a deep self-awareness' (Sisk, 2002, p. 209). Right mindfulness is to be conscientiously aware, mindful, and alert to the activities of the body, the impressions or feelings, the goings-on of the mind, and the thoughts and ideas of things (Rahula, 1959, as cited in Nash, 2010). It involves the recall of both clever and graceless acts and words (Purser & Milillo, 2014). Vaughan (2002) clearly stated that self-awareness is critical for the unleashing of spiritual maturity.

In a study on children's spiritual capacity, the link between sensitivity and self-awareness was made (Scott, 2003). Hay and Nye's (1998) relational consciousness model of children's spirituality found three types of sensitivities, namely: awareness-sensing, mystery-sensing, and value-sensing (as cited in Scott, 2003). Children's ability to be in the present moment is a spiritual quality. Vialle's (2007) focus group study observed that children had features of spiritual intelligence such as a capacity for flexibility, a high level of self-awareness, an unwillingness to cause harm, a tendency to see the interconnections of things, and a propensity to question and seek ultimate answers. Their natural mindfulness can be explained by their lack of experiences, which can be a rich source of imagination. Both dimensions were included in the MSIS-1.

2.7.2.1.2 Transcendental Awareness

The third dimension denotes the capacity to perceive transcendent aspects of the self, of others, and of the physical world during the normal waking state of consciousness (King & DeCicco, 2009). Transcendence

denotes an appreciation of or link to something beyond the self, which may or may not involve God or a transcendent attribute, but must include the characteristics of life which are filled with divine-like qualities such as 'immanence, boundlessness and ultimacy' (Pargament, 2013, as cited in King, Clardy & Ramos, 2014, p. 188). SQ implies an awareness of the transcendent (Vaughan, 2002). Vitale, Shaffer, and Fenton (2014) identified two aspects of self-transcendence: first, an external awareness of other persons and the environment, and second, the development of insight into the person's views, values, and ambitions. Cloninger, Pryzbeck, Svrakic, and Wetzel (1994) stated that self-transcendence, which is an acquired skill and which usually occurs in adulthood, controls a person's personal and social effectiveness (as cited in Greenway, Phelan, Turnbull, and Milne, 2007). Piedmont (1999, as cited in Greenway et al., 2007) suggested that self-transcendence is a capacity to go through life beyond the normal limits of space and time, and to be susceptible to a unity beneath the multiple endeavours of nature and human relations. Greenway et al. (2007) found that self-transcendence was forecast by the perception that God cares for one and by both positive and negative coping styles. Rich and Cinamon (2007) described a qualitative study on Israeli and Jewish youth which disclosed that spirituality was about transcendence and a feeling of union with the divine (as cited in King, Clardy & Ramos, 2014). Frankl's existential theory depicted the mature person as one who is outward-looking and who goes beyond the self to achieve fulfilling relations with the world, and thus giving his or her life meaning (Shantall, 2003). In other words, Frankl's vision of optimal development includes the element of self-transcendence. Furthermore, Frankl believed that the meaning of life was found in the creative things one does, uplifting experiences, and the attitudes one has towards inescapable suffering (Shantall, 2003).

Self-transcendence is the inward extension of one's boundaries in a variety of introspective ways, outwardly through concern for others, and also momentarily, where the past and future perception magnifies the present (Reed, 1991, as cited in Nygren et al., 2005). Self-transcendence

is associated with increased self-worth and feelings of spiritual connectedness (Coward, 1990; Bauer & Barron, 1995, as cited in Nygren et al., 2005). The primary neuropsychological basis for spiritual transcendence is that the frontal-parietal circuit is linked to spiritual/religious experiences, and particularly that a lesser focus on the self is associated with decreased right parietal lobe (RPL) functioning (Johnstone et al., 2012). In simpler words, transcendence is related to the neuropsychological process of selflessness, which is associated with the cerebral structure.

2.7.2.1.3 Quest for meaning

The interrogation 'Why?' (p. 4), according to Ramadan (2012), sets off the quest for meaning and a consciousness of our needs, limits, and power. Ramadan (2012) was eloquent in describing the 'universal experience' (p. 3) of maturity, which is marked by ancient customs of rites of passage, initiations, and symbolic trial which facilitate the ability of the consciousness and the intellect to create or comprehend the realm of meaning. Ramadan (2012) observed that possible answers to existential questions were available either within the family or society or through an inward journey. For Ramadan (2012), R-S's purpose is exactly at this stage of questioning. R-S cannot invalidate the queries of reason or those of the heart. He was clear that the search for meaning was a trip through time and across the world, with the eventual destination being the self, which is the primary and ultimate stage of all human experience. The tendency to search for meaning is a characteristic of the spiritual human being (Zohar & Marshall, 2001). According to Zohar and Marshall (2001), anthropologists and neurobiologists claim that the desire for meaning forms symbolic thoughts, initiates language development, and results in the brain's growth. Batson and Schoenrade (1991, as cited in Greenway et al., 2007) suggested that 'quest motivation' (p. 326) was a critical element for easing spiritual growth. Young et al. (1998, as cited in Rich & Cinamon, 2007) showed that positive moral development and a

sense of meaning in life are linked to adolescent spirituality. According to Greenway et al. (2007), the act of questing gives the person a perspective for a more challenging spiritual experience and confronts existential questions without diminishing their complexity. The authors posited that questing individuals tend to view self-criticism and religious doubt as constructive experiences.

Amram's (2007) third dimension of spiritual intelligence was meaning; the importance of finding meaning in the activities we did and the sense of purpose it gave to us. King and DeCicco (2009) suggested that this facet of spirituality implied the ability to form meaning and purpose in mental and physical occurrences. Myss (2001, as cited in Nasel, 2004) proposed that spirituality as a skill involves the reflection on the symbolic meaning of life experiences in view of finding meaning and purpose. Paloutzian and Ellison (1982, as cited in Delaney, 2005) incorporated the existential aspect of spirituality in their assessment of spiritual tendency, which was similar to the dimension proposed in this study. The quest for meaning is a 'universal singularity' (Ramadan, 2012, p. 7): it is common to all human beings and at the same time unique to the person.

2.7.2.1.4 Level of consciousness

The core of the mental is consciousness (Searle, 1998). Searle (1998) defines consciousness as 'subjective states of awareness' (p. 4) which start when one wakes from a dreamless sleep and carry on until one falls asleep, goes into a coma, dies, or otherwise becomes unconscious. Consciousness represents the 'loss of innocence' (p. 272), the deviation from nature; it surfaces from the quest for the divine (Sorajjakool, 1998). Consciousness is a process which occurs and goes away (Olendzki, 2011). It is a state initiated by processes in the brain, such as lower-level elements, neurons, and synapses at particular times (Searle, 1998). Consciousness occurs as the self relates to the surrounding world. James (1890/1950, as cited in Natsoulas, 1998)

described the likely substances of consciousness as psychological aspects of the 'spiritual self' (p. 24) or as mental or behavioural manifestations which show one's features. According to Pettis (2010), self-fulfilment comes from the ability to enter into advanced states of consciousness, that is, to sever the identification with the physical body. According to the Jungian perspective, consciousness gives rise to the ego, which in turn uses logic to dissociate self from ego. Logic cannot enclose opposites. Consciousness, therefore, guides people to search for the divine and work towards the marriage of opposites (Sorajjakool, 1998). Furthermore, Velmans (2009) observed that the term consciousness had various definitions. Descartes viewed consciousness as a 'substance that thinks' (Velmans, 2009, p. 142). Consciousness is often referred to as self-consciousness, in some instances as a state of awareness, and in other cases as knowledge of something. Olendzki (2011) listed the modalities of consciousness as the five organs and the mind, and claimed that the basis of all experience is an incident of cognition in any of the six means denoted as the 'stream of consciousness' (p. 3). The currently prevailing epiphenomenal model of consciousness seems a rather reductionist and incomplete model from the spiritual perspective. It is based on the premise that consciousness is material and is the result of the brain processes. In other words, it is believed a human is simply 'a pack of neurons' (Sharif et al., 2008, as cited in Forman, 2011, p. 280). On the other hand, the consciousness field model is increasingly being accepted as a plausible model in various disciplines (Forman, 2011). Some of the hypotheses are given as follows: Consciousness is an essential component of reality, which is found in 'its own brane'³ (Schooler, 2008, as cited in Forman, 2011, p. 281). Furthermore, it is suggested that consciousness is independent of the brain. Many studies on Near Death Experiences (NDEs) have reported participants' memory capacity and consciousness in the absence of brain activity (Van Lommel, 2011, as cited in Forman, 2011). Vaitl et al. (2005) put forward the neurophysiological approach of the varied states of consciousness, which

³ A brane is a dimension in string theory in physics (Forman, 2011).

happens due to the 'compromised brain structure, transient changes in brain dynamics...and neurochemical and metabolic processes' (p. 98). Furthermore, the authors claimed that through practice of self-control, conscious experiences can be altered accordingly.

Wilber (1993) advocated six main levels of consciousness: the shadow, the ego, the biosocial, the existential, the transpersonal, and the level of mind. He viewed the variety of techniques to the study of consciousness as unified into one spectrum, which he described as a rainbow with three main levels: the ego, the existential, and the level of mind. Wilber (1993) argued that the East and the West operated on separate vibratory levels: the West focused on ego strengthening, while the East worked on ego transcendence. Wilber (1993) explained that the ego included a person's role and his or her sense of worth; the existential comprised the psycho-soma which is the psychological part and the physical part; and the mind symbolised the spiritual consciousness which is the feeling of oneness with the cosmos. Wilber (1993) differentiated between the West's emphasis on the ego and existential, which is to be a self-focused and independent person, while the East stresses the level of mind and transcendence, omitting the ego level.

Tart (1975, as cited in King, 2008) differentiated between transcendental awareness and level of consciousness, asserting that transcendental awareness happens in normal waking state while levels of consciousness involve entering higher or spiritual states. Amram (2007) described consciousness in terms of self-awareness, trans-rational knowing, and practice. In the sub-theme of trans-rational knowing, Amram (2007) covered the different modes of consciousness as one aspect of spiritual intelligence. Emmons (2000) concurred that moving in different states of consciousness is an ability to be recognised as a characteristic of SQ. The 'peak experiences' (p. 510) described by Maslow (1964, as cited in Feist & Feist, 2002) involve the movement in consciousness such that people tend to feel a 'disorientation in time and

space, a loss of self-consciousness, an unselfish attitude' (p. 511) and have the possibility to transcend daily divergences.

2.7.2.1.5 Resilience

Resilience originates from the Latin word *resilire*, which means 'to spring back' (Davoudi, 2013, p. 4). The concept of resilience has its roots in the fields of physics and mathematics, and initially was used to explain the capacity of a material or system to revert to equilibrium after a displacement (Norris et al., 2008, as cited in Reid & Botterill, 2013). The American Psychological Association (2010, as cited in Konvisser, 2013) defined resilience as the process of adjusting well in the face of hardship, trauma, disaster, threat, or even important causes of threat. Rutter et al. (2001, as cited in Atkinson, Martin & Rankin, 2009) classified resilience as the opposite end of the continuum of vulnerability, wherein protective and risk elements work simultaneously. Resilience emanates from within the human soul or collective unconscious of the person, and from the external ecological and spiritual bases of strength (Richardson, 2002). The concept of the positive use of adversity advanced by Zohar and Marshall (2001, 2005) as an aspect of SQ is termed in this project as resilience. It is 'the capacity to withstand adversity or resist liability' (Kasen, Wickramaratne, Gameraff & Weissman, 2012, p. 509), as well as the potential possessed by individuals to prosper even after facing harsh situations (Dillen, 2012). Benard (1995, as cited in Raftopoulos & Bates, 2011) defined resilience as the 'achievement of successful adaptation despite challenging or threatening circumstances' (p. 152), which includes both internal and outward adaptations, such as psychological wellbeing and achievement respectively (see also Theron, Theron & Malindi, 2013). Benard (1995, as cited in Raftopoulos & Bates, 2011) linked resilience with the manifestation of social competence, problem-solving, critical consciousness, independence, and sense of purpose. The components of resilience are similar to spiritual qualities, as detailed in Table 2.1. Resilience is defined as 'a personal characteristic' (p. 355)

which impacts the ability to recuperate from unfavourable experiences (Dyer & McGuinness, 1996; Wagnild & Young, 1990, as cited in Nygren et al., 2005). It also refers to a 'protective strength' (Dyer & McGuinness, 1996, as cited in Nygren et al., 2005, p. 355). It is the ability to bear troubles and recover a reasonable quality of life (Peres et al., 2007; Theron et al., 2013). However, Theron et al. (2013) observed that resilience cannot be conceptualised in a standardised way, as it is culturally specific. Clinton's (2008, as cited in Lipscomb & Gersch, 2012) paper on children who underwent traumatic experiences found that participants with a higher level of spiritual consciousness displayed more adaptive behaviours, which ensured a range of successful coping strategies and resilience. Atkinson, Martin, and Rankin (2009) stated that resilience is the ability to get over the experiences of distress, deprivation, and danger.

Table 2.1

Link between components of resilience and spirituality

Resilience	Spiritual Qualities
Social competence	Sense of connectedness
Problem-solving	Attention to the inner world
Critical consciousness	Self-awareness
Autonomy	Strong sense of identity; knowledge of self
Sense of purpose: sense of coherence, structure and generation of meaning	Quest for meaning

Adapted from "'It's that knowing that you are not alone': the role of spirituality in adolescent resilience," by M. Raftopoulos and G. Bates, 2011, *International Journal of Children's Spirituality*, 16, p.152.
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Wagnild and Young (1990, as cited in Nygren et al., 2005) identified five elements of resilience: equanimity, which is a stable view of one's existence and experience; determination, a readiness to carry on rebuilding one's life and to stay absorbed; autonomy; purposeful life; and 'existential aloneness' (p. 355), an understanding that everyone has a distinctive pathway. Antonovsky's 'sense of coherence' (p. 346) (SOC) concept helped to understand the mechanism behind resilience (as cited in Peres et al., 2007). SOC is grounded on three factors: comprehensibility (an ability to grasp the situation as a whole), meaningfulness (meaning in life), and manageability (the appropriate exploitation of resources to handle trials and tribulations in life). Richardson (2002) described the resiliency theory, referred to as 'quanta, chi, spirit, God' (p. 315), as the drive force inside every person that motivates him or her for the sake of survival to follow wisdom, self-actualisation, altruism, and to be in congruence with a spiritual source of strength (Dillen, 2012). Richardson (2002) depicted the evolution of resilience in the field of clinical psychology in three waves: the qualities of resilience, the process of reaching resilient attributes, and the notion of resilience (Reid & Botterill, 2013; Richardson, 2002). Richardson (2002) cited several authors regarding resilient attributes, such as faith (Myers, 2000), self-mastery, wisdom (Baltes & Staudinger, 2000), and morality (Baumeister & Exlin, 2000). Resilient qualities are achieved through a principle of 'disruption and reintegration' and through spiritual practices such as prayer and meditation (Flach, 1988, 1997, as cited in Richardson, 2002, p. 310). Reintegration necessitates the development of amplified energy based on a spiritual source or inherent resilience (Richardson, 2002).

Research has shown that religion and spirituality are invaluable to many people in times of crisis, trauma, and grief (Weaver et al., 2003). Pargament, Smith, Koenig, and Perez (1998, as cited in Greenway et al., 2007, p. 325) described how the importance of religion in a person's life leads him or her to build religious strategies for dealing with negative life events, thus creating meaning and purpose in life and 'grow[ing]

spiritually'. As Bacchus and Holley (2005) reported, spirituality is consistently identified as the core element of African American women's ability to deal with life struggles and adversity. Studies by Kasen et al. (2012) and Koenig (1995, 2009) on religion and resilience in people with a high risk of depression have shown that high religiosity is linked to the development of resilience in this group of participants. Resnick et al. (1993, as cited by Raftopoulos & Bates, 2011) quoted a US study which identified spiritual connectedness as one of the protective factors against social morbidities and as positively related to adolescents' wellbeing. Spirituality as a source of resilience in adolescents' lives is now receiving attention (Kim & Esquivel, 2011). Smith, Webber, and DeFrain (2013) observed the connection between spiritual wellbeing and resilience in a small purposive sample study. Lewis et al. (2007) found that African-Americans' faith helps them maintain their equilibrium in moments of crisis moments. Banerjee and Pyles (2004) conducted in-depth interviews with eight African-American women, who confirmed that spirituality was a critical generator of resilience for them.

The link between coping with trauma and the application of different spiritual and religious beliefs has been settled (Koenig, 1995; Weaver et al., 2003). Miller and Thoresen (2003) mentioned religious resources as means of stress and illness management. Ahmadian, Hakimzadeh, and Kordestani (2013) found a negative significant association between spiritual intelligence and occupational stress. Walsh (1999) stated that genuinely spiritual beings have a heightened sense of self stability and concern for others, which also serves as a spiritual source for healing and resilience (as cited in Hoogestraat & Trammel, 2003). Southwick and Charney (2012) noted that R-S is among the factors which help people cope with stress and trauma and at the same time adds to stress endurance (as cited in Konvisser, 2013). Spiritual intelligence could therefore be assumed to be related to resilience. Following this reasoning, it could also be assumed that resilience is a function or dimension of SQ. This study has attempted to verify this

assumption, as there no research has yet been conducted on the relationship between spiritual intelligence and resilience.

2.8 Conclusion

The benefits of spirituality and religions have been evidenced through several correlational studies. However, there has been no consensus on the definition of spirituality and on its separation from religion. Some scholars view spirituality as different from religion, while others consider it part of religion. A brief look at history and the evolution of the dominance of religions have helped in understanding the current importance of spirituality in peoples' lives. There are different types of spirituality, and the various theories of spirituality and spiritual development have been assessed to better understand the subject. Spiritual intelligence, equally crucial as IQ, has important theoretical underpinnings covered in depth in this chapter. A theory of SQ is proposed, and six dimensions of spiritual intelligence are also suggested in this study. The literature on the pertinence of the dimensions was mentioned in the last section.

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ET TJ JP
Saturday, December 10, 2011

Akashic Field Divine Plane Ascension Age Contact with Alien Angel ET TJ

Alien ET TJ Spirit Guided Divine Plan share of the ASCENSION AGE

Alien ET UFO Community Awakened Conscious Awareness of the Higher Soul Essence of Self

By Theresa Janette Thurmond Morris,

I am now allowed since the date of April 22, 2012 we all know as Earth Day to reveal to others of my higher calling and election made sure for the benefit of others who have a

need to know to become awakened and aware of the Ascension Age on the planet Gaia we call earth.

The reason that we had to wait until Earth Day Conscious Awareness day in 2012 is because there is a "DIVINE PLAN" and everything on earth has a time and reason for all seasons and all things.

I am doing what I can to make the hierarchy of the way that our Omniverse is structured. We are all living in levels, realms, dimensions and we all are to learn about those who we call God and Goddess as those who are various levels of beings we call extraterrestrials and celestial beings. The highest form that has evolved inside this particular macrocosm we call Supreme Beings and their job is to bring order to chaos. In other words in the beginning before there was anything known to be considered outside of the beginning there was the first we call the alpha and the second was the omega and we all each are conceived from the first as alpha and the second as omega inside the third which is the place in space we know as the third or Omni.

All of this has been called the beginning and we say "In the beginning was the word and the word was without form. What this means is that in the original conceived energy as essence there was the first awakening awareness of self as one. Then the second this awareness was conscious the second was created to become that which is awakened awareness of the first which is the mirror image with a twist of fate that created the equal and opposite of all that is like the dark and light, up and down, positive and negative, inner and outer.

When I train children as infants as my star babies I teach them about being in the beginning and they had no form and they came from their first alpha father male and first omega mother female into that which is the outside macrocosm from that which was created by both the originals who give us our soul.

The soul is the key to our essence as what is our actual conceived light body in the darkness of space we call chaos. It is the light inside the dark that allows us to know we are someone in the somewhere. We then have those who were created as the children of this chaos of both the light and dark in what we call the balance of chaos and this is called the order.

The order came in the beginning after the first Alphaverse and Omegaverse inside the chaos in order to bring about the place as space for the dark and light to become awake and aware of the beginning.

The new place in space that the light and dark are created.

We have the 0 or womb of the all and the beginning and we add the 1 and 2 which creates the 3. We say in the beginning 0 was the word and the word was without form. We say that because we had to have the original Aha of that which was not in order to have that which was the beginning. We believe in the divine creation of the soul. The soul came into being from the all or nothing of the word of awakened awareness of the original soul self which makes up all the first souls that were created form that was given to become the beginning before the word and world was and before the omniverse was.

The Omniverse is the BIG O or the ONE. From the Original O was the original Alpha and Omega. From the nothing of which we know that nothing existed came what we consider the first original soul that when it was first aware over self it had to have an outer for the inner to step outside of the original soul.

That is how we have the inner soul and the outer self which is called the essence which makes up the spirit in all things. Therefore we are all created from an alpha male, and an omega female which joins energy essence to create a third inside the womb which comes to life in the outer chaos and order of the fourth. We need to have our

understanding of our creation now while we are called humanoid co-creators of other divine spirits as essence that come to this place.

We are older souls that share our spirits in a form we call our unit vessels which is in the likeness of our original prototypes as the first models. We have souls that were the original first prototype and no two of us are exactly alike for a reason that only our original soul co-creators know.

The fact that we are now awakened to the fact that the veil of the all which is that which separates the chaos from the order as the balance is what was also first created to give separation. The intelligence of the fact that we are aware of ourselves is what we are now all sharing in this the new age or what is to be called the Ascension Age of the Ancient Alien Astronauts who from the heavens came who came before as the Ancient Ones sent to this planet by those above them who are older and wiser in the hierarchy of the sea of souls.

This is a very long and drawn out story over what we call time. Time is of the Essence. Time was created by the first Essence that was like what we call the Angel Hair from the first God Alpha and the first Goddess Omega that streamed together and what we now know was created to become the energy in order to become outside of both their own conscious awakened awareness of their own divine souls.

We have been taught this story by our ancient ancestors who left clues in imprints on our planet and in our psyches which is now our critical mass consciousness. We can see some of this in the artistic creations of the work in the word. In the beginning was the word and the word was without form and therefore our balance of all that is maintained as order inside the chaos.

There are many words in the work I share that I can now use but being that I am only one of the original soul creations by our divine plan of the original Supreme Beings we know as the God and Goddess this makes me a deity. We are all alien ET in one form or another and for the sake of work in words we call me as one outside of all others that has the awakened awareness responsibility as an older soul to share the work and words for my younger soul brothers and sisters. This is to be in the place we call the space of the Ascension Age. This is about as far as I can explain what I am doing here on this planet as what some call an Alien ET Hybrid or in spiritual work and words an Avatar Ascension Master Mentor as TJ.

I am one of the first meaning oldest essences to be given a soul and I am not only an old soul but am one of the first angels or aliens that came from space or what we know has heaven in the cosmos who has all the ancient alien ancestors memories recorded or imprinted inside my own soul in this life as DNA. The fact that we were all given the right to be separate and have our own soul inside the essence of our being becomes the spirit or the traveler in time and space. This gives us our setting about our business in the astral plane so we can become awakened and aware of our own soul self to become awakened and aware of all our outside experiences when we are aware we are somewhat, somewhere, and someplace outside of our own original soul which at this time we call quantum entanglement.

Our original soul is part of the original divine plane and the older original souls have come up with energy as essence that the original one and two which made the three in the four have agreed upon to become the five. We then obtain the six, seven, eight, and nine, with the levels and dimensions before we create another as the 0 or another omniverse.

Those who are not in the original soul group are not allowed to venture outside of their own omniverse.

I will explain more later so stay tuned... TJ of that which we call "TAKEN UP" as into the clouds as in a UFO. This is going about our own Father and Mothers Divine Business!

Ascension Age of Higher Consciousness Awakened Awareness of ET Time Lords

Each humanoid on earth is a sentient intelligent being. Each being is understood to have a unit as its vessel.

This unit vessel is one's own personal container. We use three divisions on earth for now to describe out main 3 parts of our own selves that we can all relate too that we all share as a common ground conscious awareness.

We all use on this planet as a humanoid what we refer to as the body-mind-spirit. We use the main three divisions and still know we have the emotional ego/id portion of our energy that we can learn to control as that part of us that responds to stimulation from the outside forces usually that we observe and respond to our outside environment including the weather.

The reason we are now sharing that all humanoids as sentient intelligent beings are now to join others of us who are the Avatar Ascension Masters of the Omniverse as the messengers of the Supreme Beings of the Alphaverse and Omegaverse is that it is now time to become awakened and aware of the higher soul self we call the glorious golden twin flame essence that is actually one's own original soul as this part of each creations beginning.

We who are chosen before we come to earth with a choice in our own freewill of created soul essence in life are considered the older souls. We are taught about the hierarchy in heaven so to speak or in the co-created cosmos. We learn about those who from the heavens came before all those who are now present on earth and we regard them as the first and older humanoids that were created prior to all of us on earth or at least most all the young spirit souls on earth.

There are those who are the oldest and wisest who were in the beginning and we who are allowed to come and go from this level, plane, realm that were some of the first souls created are given various levels in what presently we know of as Time.

Alien ET TJ Spirit Guided Plan "New Atlantis" Project

Submitted by Theresa J. Thurmond On Sun, 03/20/2011 - 09:12

By Theresa J. Thurmond Morris

All of us are now a part of the new beginning of Atlantis. We are the soul heirs to the future in space. We are also the soul airts, if one will allow a simple and fun play on words. We are going to now learn to share the spirit of the times, also known as zeitgeist.

I am going to change the German word from zeitgeist to ET spirit.

Those who desire to assist in the future that want to share in creating the future Atlantis with others in synergy and esprit de corps may join me in a new organization called ET Spirit.Org. (etspirit.org).

We of course still will use the Ascension Center Organization, which is about the shift and uplift of all our spiritual awareness to that of the spirit. These spiritual beings may or may not choose to assist us create the physical location of Atlantis on earth but this is going to be the physical Ascension Center called the New Atlantis project as well.

Now, how this plays out is any bodies guess while I am still alive in physical body-mind-spirit on earth. Everyone has to remember that I am now considered 59 earth years. I was born on December 26, 1951. Yes, I am a day late and a dollar short baby born the day after Christmas. Ask anyone born on that date and they will explain the life and term we all share with that birth date for presents and gifts while on earth being on the normal American family life.

I was given this vision when I was a business entrepreneur in Hawaii in 1990. I had the vision energy but it did not materialize into something I could fathom with my own mind until I died on January 27, 1974. I was allowed to come back to earth as was my baby daughter Ginger Theresa Fay Parrish Bowers who also died. I mean both our hearts had stopped and to all that knew of us both we were clinically dead. I have to participate in watching them cut me open from overhead as spirit. That was different to say the least. That was my first out of body experience or OBE. I had seen ET spirits before or whom I called angels as a child of 7 years when I was in the second grade in about April of 1957 while I attended Mitchell Elementary School in West Monroe, Louisiana. I caught Hepatitis and all the blood in my body was taken out by machine and purified somehow and that helped bring me back somehow. The Spirits I could see the Catholics were very interested in. That is a story I have told but not in detail.

Just please know that I have plenty of spirit both in and out of body and I also can communicate with other ET spirits whether in a physical form or out. I can also see ET UFOS when I am needed. That too is another story. Apparently, I have a lot of explaining to do about my past life and my other past lives that have brought me to this moment in this life and in this time. I am also called a time traveler which most of those who truly take me seriously in the quantum physics scientific world prefer me to use with the work and worlds I frequent versus being an alien TJ ET spirit.

That too is a long story dealing with the past business corporation structures we have created on earth in the last twentieth century. I have to be able to work with the past and the present in order to create the future. It is what President Barrack Obama of the United States called reinventing one's self and business ventures. I am sure President Obama knows of me since I was so adamant about changing the views of congress on the NASA views of going into space.

Most of the friends of TJ Morris know that I am a mover and shaker social and spiritual entrepreneur. I have a guided spirit that shares a real passion for making this world a better place for all to encounter whole life energy of all body-mind-spirit. This means that we are going to begin sharing how we can all share in our future to make the world a better place for all future spirits.

There are various parts of the plan for Atlantis. The first priority is location, location, location. This is still an important sale point in all parts of the omniverse. May I offer that a major part of what we are building is for all extraterrestrials that are here and will be coming here after December 21, 2012? 11:11. my creators allowed me four (4) beautiful daughters that can assist us when the time comes but for now they are all middle aged raising their children in school in Florida. Therefore, while they are doing their part to make sure they can survive while taking care of my grandchildren, I as woman in business will assist all those who desire to create a franchise business that will be like no other on earth.

How will I do this one might ask? I plan to use my ET Spirit Guides. Belief is a wonderful power on this planet. It was once taught that if one has the belief as small as a mustard seed that one can move mountains. Those of us who are of a spiritual nature are going to test this saying out in our time. That is one of the ancient culture sayings. We are going

to say those with ET spirit can make the world a better place by creating the New Atlantis.

This past global catastrophe of 3-11-11 of a major earthquake and tsunami has opened my mind and awareness to more of what the Ascension Center is all about and it is amazing. I always knew something wonderful was going to happen in the future but it had not materialized.

Now, for those who are non-believers, they will be able to participate in the future with those of the ET spirit on earth. For those who desire to make the future a pro-disclosure atmosphere of the governments of the world, we are going to learn about tectonic economics, which is the reason we will use the spiritual energy named "New Atlantis". That is the name of this project.

I realize that there are many people who have been my readers and fans in the past five years. Some are only made aware of me through UFO Digest and I will always be thankful to my soul group that includes Dirk Vander Ploeg, Robert Morningstar and all my colleagues as fellow writers. I hope that all my ET/UFO Community friends will join me in my new quest to rebuild and restructure Atlantis. This time it is my hope and desire to bring the Etspirit from within to the without for the entire world to behold.

Many of the past has tried and that is where the Egyptian pyramids were introduced. They were also used to create the mysticism of humanities imagination, which has worked in this world. In addition, they were first used in the ancient of days to locate the human populations from space. That is another story of the ancient aliens and we are about the future ET spirit. I have had so many spiritual experiences and ET UFO experiences that I lost count. I know that for many who have only seen one UFO that is must have been a wonderful experience. However, for me, I know that they are real and alien civilizations exist and this is just a part of life on earth. I do not have the first epiphany experience that others have anymore. I had mine and had to learn how to live a life as normal while my normal was sharing ET, Spirit Guides, and UFOS. Therefore, my life is one that could and should probably be shared with the global population but they will hear it when it is time. Right now I want to concentrate on bringing others together that desire to be included in the Ascension Center Organization, the ET Spirit Organization, and the TJ Morris Organization.

Now, there will be many people on earth and especially in the corporate Fortune 500 world that will ask why do I need three organizations. The answer is that each serves a purpose and the triad is one of the most powerful forms one can use on earth. This particular triad will be one that starts with an E, one that starts with an A, and one that starts with a T. Put the three letters together and that spells the word "EAT".

What does the humanoid species like to do best and do so to survive while on earth? We eat and this is a way to remember all three organizations, Etspirit.org, Ascensioncenter.Org, and TJ Morris.org.

We will find a way to recognize all members. For now, we share social networking and have to create our websites and Facebook pages. We will be planning our marketing and business plans along with our future Ascension Center ET Spirit Space Port.

The project for all three involved at this point is called the "NEW ATLANTIS". This will also include the quest for all past history that is of the Ancient Mystery Schools and all the antique relics.

We will share in our ACE Folklife with the common folk of the middle class, which deals in art, culture, education, science, and technology. This is the worker bees so to speak on this planet. We all are volunteers and we include our hobbies and most are collectors of some type. IF not of ET UFO information, then of ancient artifacts as in archaeology and

some can only afford fine replicas of things. I like the sphinx and I have only two. Now, I plan to build one outside the New Atlantis.

We will create a way to share that which will be promoting a spaceport in the United States of America and then we will franchise out to all other countries that desire to use our proven model by my ET spirit Guides. At this point, I am the creator founder of this project due to every corporation will need a founder as the point of origin or who first received the idea which will spread around the world. That is how we have learned to share our energy on earth. I have done this before in the past and many people have just been waiting for me to finally get the last piece of the puzzle so that they could participate with me as staff in the Ascension Center, the New Atlantis, the ET Spirit Organization, or the TJ Morris Organization. I hope to see many jobs created and we will support drop shipping for obvious tectonic economic reasons.

The one main goal is to create my ET spirit guided energy into something that people all over the world can recognize as products, services, and will be able to desire a passion for working for this franchise in the future. We of course will use the present global community idea of utilizing corporations with angel backers who will then become stockholders preferred and common.

It is my hope to get all of this far enough along on earth before I die. I will leave my four daughters in charge of four separate corporations as the founder's heirs. One corporation will be strictly for the family and it will depend on one girl to manage my estate when I die. That daughter will have to manage the money in the trust that I plan on making for our own family to exist. Right now, I only require a titling or 10% for my consulting fee of what I begin as thought.

When I put this thought into service I require a 15% Management fee. Right now, as far as my books are priced I am given the cost of material and labor but we have to add in shipping cost which is now part of our formula being that we are a global community. So FedEx, UPS, and US Mail are a part of our extended global reach family. Keep in mind if you join our organizations that whatever products and services we create, we will sooner or later set up franchise businesses around the world with our logo and service marks. These in time will develop goodwill. I have been working as long as I can remember. My first paying job on my U.S. social security card was at Dairy Queen in Houston, Texas in 1966. I have been working since 1966 in the United States. That gives me 45 years of experience in the United States as either an employee or entrepreneur. I have experience as a President/CEO of both profit and nonprofit corporations. We can do this with positive spirit of encouragement. I will do what I can to maintain my body-mind-spirit while we create this "New Atlantis" project.

I create products, I require the cost of labor and material plus we double the sale price for those who desire to franchise the model we use in business. Then for those who manage all businesses, we require a 40% above the maintained business plan cash flow for unexpected catastrophes to maintain cash flow on earth. My grandchildren may also partake in management and administration if they so desire. It will require interest and energy on their own part in order to succeed. No one will be required to become a part of this spiritual venture if they do not feel guided by their own ET spirit. TJ

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Thursday, July 28, 2011

MEET GINGER THERESA BOWERS - DAUGHTER OF ET CONTACTEE TJ

ESP & UFOS along with crop circles and other metaphysical objects and people are now changing our art, culture, education, sciences, and technology.

Spiritual Sciences are now entering the field of endeavors for all connections to the stellar cosmos we know as the universal order in space.

We are all in the middle of a cycle of change on this planet. We are all part of the human sentient intelligent being species that is about change.

The psychic clairvoyant counselors who are friends of mine are sharing the knowledge that we are all still on the path of learning ourselves and processing our findings in new ways. This includes accepting that we are all aliens in one way of thinking logically on this planet and believing we are all from the same god particle that is found universally in all of us along with our DNA.

Having an intuitive open mind will serve us all best while we are learning to reason with our own truths that are intermingled in the illusions of this physical reality we call life.

There are many who know of me and my abilities, which I share as a psychic counselor that we all have. We are all meant to be more than we are and we can all learn to be more, do more, and have more in our psychic realm we call the Akashic Field or A-field.

Some of us have had natural experiences in a life that allowed us to open up doors in our own minds where we process the information about aliens, ETs, and UFOs. This has assisted us into accepting the beliefs that alien civilizations exist. There are many people who write to me as readers, share their experiences, and tell me that they just “eat up my stories” meaning they like the feeling of my words and information or so they share.

We shall be discussing how to share proper training and sharing of all of our psychic awareness in the future and this includes the awareness of the crop circles and their higher intelligence meanings of those who from the heavens came.

This is all a part of our awakening process for our time on earth as one spiritual species.

There is training in the metaphysical world of our brothers and sisters that may be achieved in a variety of ways.

The most important awakening of awareness we can achieve on this plane, in this dimension is learning about time travel and astral travel from the beginning to the end when we finally leave this world in body-mind-spirit.

MEET Theresa Janette Thurmond Morris's Replacement - HER Daughter Ginger Theresa Fay Parrish Bowers - born January 27, 1974.

Ginger was given four names at birth. At the time she was born I was called Ginger. Theresa was my mother, and Fay was her paternal grandmother. Parrish was my legal married name. I was married to Steven Lee Parrish born June, 21, 1949 who worked on the Apollo Missions at Nasa in Houston. He once lived in Florida and returned where he was buried.

Ginger is the youngest of four of my daughters. Angela Dawn born March 25, 1968, Lauren Michelle born April 3, 1970, and Stephanie Esther born August 13, 1971 on Friday the 13th. All my daughters have had many UFO sightings with me throughout their childhood years.

My daughter Ginger Theresa has accepted her path in the same areas of this life as I have traveled in this life. She will be here once I leave this planet. She was born January 27, 1974 and we both died in this lifetime before we were both born again in this lifetime. There is a significant reasons we were chosen to share this lifetime in the Ascension Age with others.

It is important to share that Ginger is my daughter and has written her first book called intrinsic realities. I am her editor, mentor, and mother. She as we all live and learn to share our own spiritual science path and she is well on her way to one day becoming a public figure and aspiring spiritual counselor and guide as her mother once shared in the past on this planet.

This is part of what I have learned for myself while here on this planet in this lifetime. If one cares to notice how this world has changed in the last three years, one can go back through the history of all our teachings and lessons and see how the energy has grown in a particular manner of awareness for us all. I share that which comes to me and allow myself to be an instrument of the flow. Being in the flow is as much a part of being here on this planet in this time and space as is the meaning of being one human identity as one sentient intelligent being of the entire humanoid species.

I have had readers or fans of the type of paranormal writing that I do ask me to share more about how to pursue their spiritual path that will include more UFO sightings and possibly learning to communicate with their ET counterparts in this dimension and in others. I am known now as a psychic intuitive counselor or Et Spiritual Guide. The names are not important to me however, to others it signifies to others my willingness to share my awareness and knowledge of a spiritual path that others may follow if of their own choosing.

There are ways we can all learn to share in the future and it is important to share others point of views by reading. We all learn from reading and researching and I strongly suggest that we continue reading, researching, and even sharing the television channels such as the Discover Channel, Documentary, Green Channel, History Channel, Science Channel, and watching what these writers are sharing with us about their findings and ideas of how this world continues to change and share our past that we have created on this planet.

I am as much about learning our past paths that has been created as learning about the global future that we are creating together for our future and all those who shall come to this planet to follow our spiritual science paths we have created.

By using our alien ET beliefs, logic, training and counseling in the future, we can all share more of our ET experiences and UFO sightings with others in the future.

In my past, I have worked at psychic fairs and in expos and conventions for over 20 years in the last century. I began my spiritual path at the early age of seeing UFOS from my crib and being led down an alien ET UFO path of understanding of two worlds and not just the one we see here in our physical reality.

I was taught to accept astral travel as part of who I am as one body-mind-spirit with the understanding that we are more than the three parts we are taught here on this planet. There were major events as experiences in this lifetime and in those in my past life experiences on this planet and in other galaxies that allowed me to become more of who I am to become in the future.

It is now time for me to share more of who I am and my dreams and memories. In order to share this part of me it is in my best interest to learn to use words to explain that which I agree to share in the future for all of us to create a bridge to the past and the future in the present. It is not an easy assignment and mission in this lifetime. There are parts of me in time and space that deals with all the laws of this universe that we know of and many that we do not share at present.

There are physicists, scientists, and many academics that are waiting along with the movie producers and graphic illustrators to share in my passion for that of the unknown in this lifetime. We create our own magick now and our own mysteries for the future worlds to come. There is a part of all of us that are a part of the creative provisions and the creative process. Being that I have always trained myself and paid financially for my own training from others on this planet has assisted me in my spiritual growth. I will begin now to share that which I have learned and hope that it can assist others who do not have the financial assets to learn much of what I have. I also will begin to share my life experiences in order for others to know what is entirely possible for

them. I will accept that I can become a model for others with their own desires to add their comparisons of that which they know to be their own truths.

What we shall learn is to discover freedom to go anywhere and do anything we so desire if we put forth the creative process as a passion that requires devotion to discipline and time in space which all has to agree with the universal flow of energy and essence.

We shall learn that when we go forward in time and space we must be aligned with all that is of the positive and creative process. If we are not aligned with that, which we are supposed to participate in then we meet resistance as the negative flow of energy and essence that exists in all things we share in this lifetime.

It will begin to seem rather esoteric and metaphysical and maybe even occult to some. The reason is that there has not been a lot of the ancient mystery schools teachings in the past to the general public because at one time on earth the ancient mystery schools had to be kept secret and went underground in the minds of the general populace on this planet. Reason being that the dark ages in the precessions of time required the negative forces to meet the equal and opposites of the positive forces in order for our entire spiritual growth process of our sentient intelligent being humanoid species. For those who are not awake and aware of their ancient past history and order of things on this planet it would be hard to grasp the future without understanding the past. Much of the lesson of life will be skipped or be left out and this has been a major concern for our higher intelligent being species in all the universe, multiverse, metaverse, xenoverse, and omniverse of the past.

There are meanings in words that we shall hope to share in the awakening awareness and those who cannot understand English will learn to use the global translators on our WEB online that we now call the INTERNET. This is now our most important connection of energy that we shall share in the future. Please share with all children that it is very important that they all learn to not only learn to read and write but to apply the reasoning and logic that we can offer as the future understanding of our past, present, and future.

There is an astral life for time travelers that we shall be embarking on and allowing others to learn how to convey this truth and knowledge for the universal mindset of the future.

We shall share the claims of those who are aliens, ET, and travel in UFOS. Some are guides and some are counselors. Some are senders and some are receivers. Some of us are all about learning to be both as in the all. It is understood that many of us have learned both the schools of the light beings and the dark shadow entities that many of us now refer to as apparitions and ghosts. Some of us will be about learning to share that which to some invokes the fear of the unknown and we want to not create the negative forces for in this life there are plenty of these already shared and understood for they learned to be created in what we call the horrors of this planet in wars and death, and killings. We are not going to learn to share in the future of the spiritual sciences of the Lightworkers to meet in the equal and opposite energy for all connected on this planet and in this universe.

I know that I am guided and it is important that we share in the awakening process and the awareness of the Ascension Age that begins 12-21-12 11:11.

ASCENSION CENTER

This is the image that came to me in 1990 while I lived in Hawaii, USA. There was lightning that hit a tree on a beautiful sunny day right where I parked to enter an office. I knew then that something important was going to happen and when I asked a person to assist me create my Ascension Center logo he was amazed at what simply appeared on his computer screen. We did not have the INTERNET at the time. He was from India and his wife was an Ayurvedic practitioner. He asked me if I was a psychic and if I believed in the supernatural because what appeared on his screen was not of his making. He explained to me that this appeared from no where and went into great detail that his computer did not have the computer software to create such a thing. It was a small miracle to him. I explained to him after the tree split outside where the fire truck had arrived to clean it up that I was a psychic and that I was just coming out to others in the local book stores as a psychic.

I explained to him that I was guided to the words Ascension and had a book since 1984 that I was writing. It all had to do with the future and what I was to create and share as my calling and election made sure in this lifetime. I was simply going with what I was inspired to do and share. He offered to assist me in anyway he could and at the time was simply there to act as an instrument with his computer to accept my description of what I thought to be the image that appeared on his screen. He said, "You are truly a psychic, and made this appear for there is no other explanation!".

I was ecstatic to say the least and said, This is exactly what was in my mind but it looks to me like a UFO Taking energy from outside and I showed hi the Pyramid structure with the bubble on top and how the god particle waves that we call nuclear trash in the debris fields of the universe are accepted in as our fuel in our spacecraft. He looked at me and was amazed that I spoke so openly of ET spacecraft. He told me that his people in India believe as I do and asked if I have memories of a lifetime in INDIA when these UFOS were used. I explained to him I did and that I have many past life memories.

He told me he would like to keep up with my progress on my businesses in the future. I paid him for his services which wasn't much because he said he didn't do anything. I think he charged me the minimum computer time which was fifteen minutes since he was an employee of the printing store owner. I paid for my copy which was white at the time. I was later shown to add pink for the heart and feminine inspiration to welcome the feminine array. Being a woman I was obliged but was never into pink. I have since been told that pink becomes my aura and have learned to accept it as part of the Ascension Age as a chakra heart passion color.

This is something that will be shared with all depending on which side of the equation we each gravitate towards in vibrations of the flow of energy as essence inside us all as body-mind-spirits.

As I find the time, place, and creative energy to share that which flows and goes from inside me to be displayed to the outer forces of my world, I shall share that which can be read as words in our world that we complete as the metaphysical magical world of mysteries. I call this the mystic menageries.

Until I guide others on their ascension age assignments on this spiritual quest, I remain simply a writer of a blog at my various websites including the one called tjthurmondmorris.com. I also have Socialparanormal.com ,Etspirit.org, Ascension center.org, theresamorris.net,tjmorris.org,and Tjmorrispublishing.us.us that I am developing now since my own personal changes and choices since my mother died on May 4, 2011. I changed a lot of how the future is to be for me. We are all changing including how I perceive me to appear to be in my own future while alive and well on planet earth. Join me on UFO Digest and also by visiting my own personal websites to see how parts of me are changing me and the world of mine that I create in this space and time. I am a known Time Traveler and Astral Traveler and have had near death experiences which allowed me to learn about out of body experiences and how to teach others to get more out of their time on this planet with other higher beings in other realms of existence. There are 13 dimensions in my time and space and I hope to teach others how to access them while we share time in space in this place we call our home planet. Love and Light. TJ

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About *Theresa J. Thurmond Morris*

Bio

Theresa Janette Thurmond Morris is an Author/Entrepreneur. TJ specializes in paranormal/super natural phenomenon. TJ was a professional consultant and expert witness on legal investigations and has prior military and government service in the USA 1980-1993. Theresa's family knows her as Jan and professionally she uses her initials TJ. TJ has written several paranormal books including *Ascension Age 2012 & Beyond*, *Alien UFO Story by TJ*, *Avatar Oracle Xeno Guide*, *Roswell Connection*, *Roswell UFO Encounters*, *UFOS & Extraterrestrials*, and *Uplifting the Soul*. All books are in print available. TJ shares her life with TJ Morris & Friends and is an Ambassador of Goodwill with American Culture International Relations and ACIR. Theresa shares UNESCO with Art, Culture, Education, Science, Technology, History, Math, Engineering, and Folklife Interest. TJ is now a spiritual life coach and Guide with her own esoteric metaphysical view of life. TJ believes we are all here to share our spiritual paths with others while we learn of other dimensions we all share. Life is a journey and not a destination and shares we are all the author of our own life story. TJ has had extraordinary life experiences including that as an ET Contactee, Out of Body, and Near Death Experiences which allowed her to question life and how our minds work with our soul's essence.

TJ is devoting her life to the research of how the mind works in relation to the extraterrestrials who visit her in person and through what we call extra-sensory-perception as ESP. There are nuclear physicists working on the same energy and education that TJ has to offer for future discoveries about our involvement with ET.

TJ has had various sightings in AL, AZ, CA, CO, FL, GA, HI, IL, KY, LA, NV, NY, TX and cross country while over the road. TJ now has had contact and experiences where she now lives in KY. TJ has been in constant contact since a child, teen, adult, and now in her later years. TJ now shares her experiences to assist others who are learning to live with UFO sightings and expanding awareness that alien civilizations exist. TJ believes in the Ascension Centered Enlightened Beings in us all. TJ is now happy to be a writer and shares her metaphysical esoteric spiritual point of view through her books. TJ is also a book doctor and editor for over 9 authors and TJ contributes as a syndicated journalist to various websites, blogs, links and rss feeds. TJ's salutation is Love and Light and believes we are all to share in life together to better ourselves as essence while gaining wisdom. TJ's

books are available on Amazon.com. TJ can be reached at Lulu.com and on her personal websites which can be Googled by her various name and initials for her organizations. There is Theresa's ACIR.US, SocialParanormal.com, TJMorris.ORG, Theresa Morris.NET, TJMorris.US, TJMorrisPublishing.US, email her at MsTJMorris@aol.com, or Twitter.com/TJTM and Facebook.com/TheresaMorris. If you are interested in becoming a MEMBER of our ET UFO Community which is now represented through affiliation with TJ Morris & Friends, please see our WEBSITES which are paid for and sponsored by TJ herself. TJ is a Patroness of the Arts, Culture, Education, Science, Technology, Folklife (Archaeology) and History. TJ is a natural born leader which is so noted in astrology as she is a Capricorn with Aquarius rising in her Astrological Chart. TJ believes in living a balanced ascension centered enlightened life as a spiritual intellectual and shares her essence and energy and sometimes funding and creations with those who are in alignment with her own endorsements and beliefs as a patron and leader in the discoveries of the future minds of the world. TJ has been associated with many famous people in her time on earth and began on television at age of 3 years and while in grade school was on TV weekly. She is an extrovert to some and believed to be an introvert to others. TJ enjoys psychic science and neuro science and shares brain training and spiritual training as part of being a well balanced humanoid in body-mind-spirit in the birth-life-death experience which is her faith. TJ is not a religious person but is considered an Avatar Ascension Master having master all 33 Ancient Mystery School levels including surviving life after death in this lifetime not only as an experienced believer in reincarnation with this being her ninth and final return to this planet. TJ believes that alien civilizations exist and says this is her religion if anyone bothers to ask her religion she is a declared Ascension Age Avatar Master Minister of the Shamanic Healing Arts.

Role AT UFO DIGEST.COM

Contributor

Website URL**Website URL**

<http://etspirit.org>

History**Member for**

1 year 5 weeks